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HINTS to PENITENTS

BY A PRIEST.



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HINTS TO PENITENTS.

HINTS TO PENITENTS.

BY
A PRIEST.



"And none, O LORD, have perfect rest,
For none are wholly free from sin ;
And they who fain would serve Thee best
Are conscious most of wrong within."

Fourth Edition, Revised and Enlarged.

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ERRATA.

Page 30, line 26, for "It is Confession to relate thy sin, but it is a Confession of glory and grace," read "It is confusion to relate thy sin, but it is a confusion of glory and grace."

Page 49, line 27, read "of Confession."

PREFACE
TO
FOURTH EDITION.

THE Author regrets exceedingly that this new edition will seem to be more controversial than devotional. He would have preferred to have avoided this, but there seemed no escape from it. Those who go to Confession know of course that the popular objections to it are not worth any attention, but those who are preparing for their first Confession, and those who have only been thinking of coming, need something at hand to counteract the controversial opposition they undergo. He hopes, however, that plenty of practical useful information is herein contained. The little book first appeared in 1871. It was a very crude, hasty production, hints to men, women, and children being jumbled together, most of the booklet consisting of notes of extempore remarks addressed to a confraternity of young women (not in London). The sale was very rapid, proving that some such manual was needed. The Author received many letters of friendly and of indignant criticism, being implored to omit some things in the next edition and urged not to

omit them by others. Some of the indignant critics evidently were little aware of the authority for some of the "hints" that were offered. Second and third editions appeared and were sold off, so the Author can only feel that, in spite of hostile criticism, the little book is of use. He has not heard of its having done any harm, and he knows that it has helped people to Confession, and so he gladly republishes it, revised and enlarged. The most abusive and amusing critique was that of an eminent Nonconformist, who fell foul of a Lenten rule suggesting moderation in smoking, because tobacco is not mentioned in the New Testament! and then he proceeded to say that such clergymen as the Author were paid by the Pope to be ordained in the Church of England to work for him while eating the bread of the Establishment, and so on!

Many things will very likely strike such minds as these as feeble or useless. Saying prayers, self-examination, keeping a simple rule, all private regular effort to attain more and more to perfection seems to them unhealthy Christianity! But the manual is not intended to give hints to unbelievers, the profane, or the impenitent. "Hints to Penitents" is its title.

The reader must not suppose the manual to contain all the information he might have on "Confession in the Church of England."

Quotations from Hallam, Cecil, Deacon the Nonjuror, and others, might easily be adduced.

He hopes that the little book will continue to help those thinking of Confession to come to it and continue the practice, and that his readers, while helped to persevere, in spite of the opposition they encounter and the silly, wicked objections they are pressed with, will not forget the entreaty in the Psalms, "O pray for the peace of Jerusalem."



INTRODUCTION AND SUMMARY.

THE reader may think that this volume is chiefly intended for *women* who go to Confession. If asked the reason of this, the Author can only reply with Archbishop Whately, "Because there are more of them," or "Because they require more help." Some members of the police force seem to be chiefly employed in helping women to cross the streets. I suppose they have a good reason for so doing. And so in the journey of life women seem to need more help to travel than men. The Author hopes that his advice will be just taken for what it seems to be worth, and on no account be allowed to interfere with the advice of any clergyman whom the reader may be in the habit of regularly consulting. He has not printed any prayers for use before and after confession, as requested, because there are so many good manuals of devotion published which contain all that is necessary for this purpose. He must apologise again for his awkward style; he has, as before, put the book together just whenever he could snatch an odd moment of leisure. He has printed many extracts from *The Imitation of Christ*, *The Hidden Life of the Soul*, Scupoli's *Spiritual*

Combat, &c., because he hopes that they will excite the readers' interest and so induce them to buy and read these books. It is astonishing how many, even now, have not heard of or read these excellent treatises. They can now be bought, well printed, for sixpence. He has inserted much from Dr. Pusey with the same object. Those who could afford to buy and read his Sermons, and do not, little know what they are missing. If he could only write his sermons in Dr. Newman's English there would be no sermons to be compared to them in the present day.

The practical teaching of the book is thus summarised: Remember the Judgment, and the Love of God. Pray for repentance. Confess your sins to God. If you need further help, confess your sins to an experienced priest. Confession to a priest is voluntary in the Church of England. No one need come unless they choose so to do. If you wish to come to quiet your own conscience, come, and come whenever you cannot quiet it. You have a perfect right to come whenever you really feel the need. No one has any right to object to your so doing any more than they have to your going to Holy Communion or going to Church. Talk as little about it as possible. Those who needlessly talk of it, or of the advice they receive in it, had better give it up altogether. It is a sacred matter

between your soul and God ; let there then be reverent reserve about it. Never go without private prayers for pardon being first said to God. Try and faithfully follow good advice you may receive in it. Persevere in your practice of it. Pray for the priest to whom you do confess, to be guided in his ministrations to your soul. Never argue with those who do not go, and without putting yourself forward, try that your private efforts to improve, may bear fruit in a good, humble, loving life of example to others.



HINTS TO PENITENTS.

SIN.

BLESSED is he whose transgression is forgiven, whose sin is covered.—Ps. xxxii.

Fools make a mock at sin.—Prov. xiv.

Whosoever committeth sin is the servant of sin.—John viii.

Let not sin, therefore, reign in your mortal body.—Rom. vi.

For the wages of sin is death.—Rom. vi.

Sin, when it is finished, bringeth forth death.—James i.

If we say we have no sin, we deceive ourselves.—1 John i.

Sin is the transgression of the law.—1 John i.

He that committeth sin is of the devil.—1 John i. ii.

All unrighteousness is sin.—1 John v.

Every man shall be put to death for his own sin.—Deut. xxiv.

He shall die in his sin.—Ezek. iii.

Be sure your sin will find you out.—Numb. xxxii.

If I sin, then thou markest me.—Job x.

Stand in awe, and sin not.—Ps. iv.

Sin no more, lest a worse thing come unto thee.—John v.

Them that sin rebuke before all.—1 Tim. v.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation.

It is a fearful thing to fall into the hands of the Living GOD.—Heb. x.

Behold, I will plead with thee because thou sayest I have not sinned.—Jer. ii.

Woe unto us that we have sinned.—Lam. v.

The face of the LORD is against them that do evil.—1 Pet. iii.

What shall the end be of them that obey not the Gospel of GOD? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Pet. iv.

Gather not my soul with sinners.—Ps. xxvi.

Evil pursueth sinners.—Prov. xiii.

All the sinners of my people shall die.—Amos. ix.

He that sinneth against me wrongeth his own soul.—Prov. viii.

The soul that sinneth it shall die.—Ezek. xviii.

Hide Thy face from my sins.—Ps. li.

Your sins have hid His face from you.—Isaiah lix.

Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. He will burn up the chaff with unquenchable fire.—Matt. iii.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. v.

Whosoever shall say Thou fool, shall be in danger of hell fire.—Matt. v.

As, therefore, the tares are gathered, and

burned in the fire, so shall it be in the end of the world.—Matt. xiii.

One shall be taken and the other left.—Matt. xxiv.

And these shall go away into everlasting punishment.—Matt. xxv.

Fear Him which, after He hath killed, hath power to cast into hell.—Matt. x.

He that denieth Me before men shall be denied before the Angels of GOD.—Matt. x.

If it bear fruit, well ; if not, then after that thou shalt cut it down.—Luke xiii.

They that have done evil unto the resurrection of damnation.—John v.

Every idle word that man shall speak he shall give an account thereof in the Day of Judgment.—Matt. xii.

Every one of us shall give account of himself to GOD.—Rom. xiv.

If any man defile the Temple of GOD, him shall GOD destroy, for the Temple of GOD is holy, which Temple ye are.—1 Cor. iii.

Whatsoever a man soweth that shall he also reap.—Gal. vi.

Abstain from all appearance of evil.—1 Thess. v.

In flaming fire, taking vengeance on them that know not GOD, and that obey not the Gospel of our LORD JESUS CHRIST.—2 Thess. i.

Holiness, without which no man shall see the LORD.—Heb. xii.

Our GOD is a consuming fire.—Heb. xii.

Wherefore to him that knoweth to do good, and doeth it not, to him it is sin.—James iv.

The wicked shall be turned into hell, and all the nations that forget GOD.—Ps. ix.

GOD spared not the Angels that sinned, but cast them down to hell.—2 Pet. ii.

For many be called but few chosen.—Matt. xx.

REPENTANCE AND CONFESSION.

HIM hath GOD exalted to His right hand to be a Prince and a SAVIOUR to give repentance to Israel, and forgiveness of sins.—Acts v.

Godly sorrow worketh repentance unto salvation.

I rejoice . . . that ye sorrowed unto repentance.—2 Cor. vii.

I will declare my iniquities, I will be sorry for my sin.—Ps. xxxviii.

Solomon's Prayer.—1 Kings viii. 46, 51.

I abhor myself, and repent in dust.—Job xlii.

They went out and preached that men should repent.—Mark vi.

Repent, for the kingdom of Heaven is at hand.—Matt. iii.

See the Sentences in Prayer Book, commencement of Mattins.

Read Exhortation in Communion Service.

Except ye repent, ye shall all likewise perish.—Luke xiii.

Dives, in hell, anxious his brethren should repent.—Luke xiii.

GOD commandeth all men everywhere to repent.—Acts xvii. ; Revelation ii. and iii.

Our LORD upbraids those that repent not.—Matt. xi.

Prodigal Son.—Luke xv.

The two sons.—Matt. xxi.

Joy in Heaven over one sinner that repenteth.
—Luke xv.

JESUS came to call sinners to repentance.—
Mark ii.

The goodness of GOD leadeth thee to repentance.—Rom. ii.

GOD not willing that any should perish, but that all should come to repentance.—2 Peter iii.

Repentance must be joined to Self-abasement.
—Ezra ix. 6, 15.

I smote upon my thigh, I was ashamed, yea, was confounded, because I did bear the reproach of my youth.—Jer. xxxi.

Thou shalt remember thy ways and be ashamed ; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame ; when I am pacified towards thee for all thou hast done.—Ezekiel xvi.

O LORD, to us belongeth confusion of face . . . because we have sinned against Thee.—
Dan. ix.

He forgetteth not the cry of the humble.—
Ps. ix.

I dwell in the high and holy place with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the spirit of the contrite ones.—Isaiah lvii.

If My people, which are called by My Name, shall humble themselves, and pray and seek My Face, and turn from their wicked ways, then will I hear from Heaven and will forgive their sin.—
2 Chron. vii.

Because thine heart was tender, and thou didst humble thyself before God . . . and didst

rend thy clothes and weep before Me, I have even heard thee also, saith the LORD.—2 Chron. xxxiv.

Ahab forgiven, because he humbled himself.—1 Kings xxi.

Observe the opportunity, and beware of evil, and be not ashamed when it concerneth thy soul. For there is a shame that bringeth sin, and a shame which is glory and grace.—Ecclus. iv.

It shall be when he shall be guilty in one of those things, that he shall confess that he hath sinned in that thing. . . . And the Priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.—Lev. v.

If they shall confess their iniquity.—Lev. xxvi. 40, 43.

Then shall they confess their sin which they have done.—Numb. v.

I will confess my transgressions unto the LORD.—Ps. xxxii.

Confess your faults one to another.—James v.

Now, when Ezra had prayed, and when he had confessed.—Ezra x.

And stood and confessed their sins.

A fourth part they confessed, and worshipped.—Neh. ix.

If we confess our sins, He is faithful and just to forgive us our sins.—1 John i.

He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.—Prov. xxviii.

Confess my sin and the sin of my people.—Dan. ix.

Baptized of Him in Jordan, confessing their sins.—Matt. iii.

Came, and confessed, and showed their deeds.—
Acts xix.

And Joshua said unto Achan, my son, give, I pray thee, glory to the LORD GOD of Israel, and make confession unto Him, and tell *me* now what thou hast done, and hide it not from me.—Josh. vii.

Now, therefore, make confession to the LORD GOD of your fathers.—Ezra x.

And I prayed unto the LORD my GOD, and made my confession.—Dan. ix. 4, 9.

David and Nathan.—2 Samuel xii.

Thou art a GOD ready to pardon.—Neh. ix.

Who is a GOD like unto Thee that pardoneth iniquity.—Micah vii.

Glorified GOD which had given such power unto men.—Matt. ix.

Whosoever sins ye remit they are remitted unto them.—John xx.

Forgave I it in the Person of CHRIST.—2 Cor. ii.

Hath given unto us the Ministry of Reconciliation.—2 Cor. v.

CHURCH OF ENGLAND ON CONFES- SION, &c.

PRAYER BOOK.

GENERAL Confession and declaration that GOD hath given power and *commandment* unto His Ministers to declare and pronounce to His people, being penitent, the Absolution and remission of their sins.

In the Prayers and Thanksgiving upon several occasions, and in the Litany, distinct Confession

of sin is made, and open acknowledgement of punishment deserved for the same.

Confession to a Priest is distinctly advised by the Church of England to all, or any of her children wishing to receive Holy Communion with a quiet conscience, and who cannot quiet their own consciences in their own way. And to make sure that Communicants shall not approach the Altar without at least some formal acknowledgment of sin, they are told to make a "humble Confession to ALMIGHTY GOD, meekly kneeling upon their knees."

In the Order for the Visitation of the Sick, the sick man is to be moved to make his Confession, and the form of Absolution is given for the Priest to use. There is no stronger claim to the power of the Priesthood to Absolve (by the authority received at Ordination) made by any branch of the Catholic Church than by the Anglican. See the words pronounced over the candidate for the office of a Priest by the Bishop who ordains him, and the form of Absolution in Order for Visitation of the Sick.

THE CHURCH OF ENGLAND ON REPENTANCE.

THOSE who attempt to follow the teaching of the Church of England on "Sin and its Remedy" must seek for the *deepest penitence* before they have any right to think that their sins are indeed remitted; and if by the grace of GOD their consciences are quieted, they will be the very last persons to oppose, misjudge, or slander those who

seek help in Confession. It is possible that many souls are truly penitent who misunderstand the doctrine of Confession, and who therefore never confess to a Priest; but it is most unlikely that any one who is *really* penitent could bitterly think or speak against a practice so strongly recommended by the Church to all who cannot quiet their own consciences. Those who speak so strongly against Confession must have a very light idea of the awfulness of sin, the Holiness of GOD, the minuteness and severity of the Judgment, and the fearful responsibility of a Christian as a member of CHRIST. A person who truly believes the teaching of the Church on the heinousness of *all* sin, and the positive necessity for *earnestly* repenting of it, will never oppose Confession or any other natural help made use of by a soul in its efforts to be freed from sin, and to be at peace with GOD, its Judge. Let those who oppose Confession very prayerfully consider if their care in self-examination, repentance, and confession of sins to GOD, has been, and is, *all* that their Church teaches it should be. Dr. Pusey, many years ago, in his letter to Bishop Bagot, remarked, "The very titles with which she accompanies the name of repentance show how deep and earnest her views of repentance are; she never names it without some word to express its reality." The following quotations prove the Church of England to be very particular indeed in warning her children that repentance for *all* sins and shortcomings must be very real, earnest, and continual :—

THE PRAYER BOOK.

Exhortation in Mattins and Evensong.

"DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and *confess* our manifold sins and wickedness ;"

"But confess them with an *humble, lowly, penitent, and obedient heart.*"

"And although we ought at all times *humbly* to acknowledge our sins."

The Absolution.

... "hath given power and commandment to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that *truly repent* and *unfeignedly* believe His holy Gospel.

"Wherefore let us beseech Him to grant us TRUE repentance."

The Litany.

"That it may please Thee to give us *true repentance*, to forgive us all our sins, negligences, and ignorances."

Prayer for fair Weather.

... "yet, upon our *true repentance*, Thou wilt send us such weather."

In the time of War and Tumults.

"To whom it belongeth justly to punish sinners, and to be merciful to them that *truly repent.*"

The Collect on Ash-Wednesday.

"Almighty and everlasting God, who hatest

nothing that Thou hast made, and dost forgive the sins of all them that are *penitent*; Create and make in us new and *contrite* hearts, that we *worthily lamenting* our sins, and acknowledging our wretchedness Amen."

Saint John Baptist's Day.

The Collect.

"Make us so to follow His doctrine and holy life, that we may *truly repent* according to His preaching."

Holy Communion.

"And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the LORD'S Table, until he hath openly declared himself to have TRULY REPENTED and amended his former naughty life."

"First, to examine your lives and conversations by the rule of GOD'S commandments; and where-insoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty GOD, with full purpose of amendment of life."

"For as the benefit is great, if with a *true penitent heart* and lively faith we receive that holy Sacrament."

"Judge therefore yourselves, brethren, that ye be not judged of the LORD; *repent* you *truly* for your sins past; have a lively and steadfast faith in

CHRIST our SAVIOUR ; amend your lives, and be in perfect charity with all men."

"Ye that do *truly and earnestly repent* you of your sins, and are in love and charity."

"We acknowledge and *bewail* our *manifold* sins and wickedness, Which we, from time to time, *most grievously* have committed, By *thought, word, and deed*, Against thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do *earnestly repent*, And are *heartily sorry* for these our misdoings ; The remembrance of them is *grievous* unto us ; the burden of them is *intolerable*. Have mercy upon us, Have mercy upon us, most merciful FATHER ; For thy SON our LORD JESUS CHRIST's Sake, Forgive us *all that is past* : And grant that we may *ever* hereafter please Thee in newness of life."

"Almighty GOD, our heavenly FATHER, who of His great mercy hath promised forgiveness of sins to all them that with *heartly repentance* and true faith turn unto Him."

Public Baptism of such as are of Riper Years.

. . . . "but earnestly believe that He will favourably receive *these* present *persons*, *truly repenting*, and coming unto Him by faith."

A Catechism.

"Q. What is required of them who come to the LORD's Supper ?

"A. To examine themselves whether they *repent them truly* of their former sins, *steadfastly* purposing to lead a new life."

The Visitation of the Sick.

. . . . "that the sense of *his* weakness may

add strength to *his* faith, and *seriousness to his repentance.*"

. . . . "know you certainly, that if you *truly repent* you of your sins."

. . . . "I exhort you, in the Name of GOD, to remember the profession which you made unto GOD in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I *require* you to examine yourself and your estate, both towards GOD and man ; so that, *accusing and condemning yourself* for your own faults, you may find mercy at our heavenly FATHER's hand for CHRIST's sake, and not be accused and condemned in that fearful judgment."

"Then shall the Minister examine whether he *repent him truly of his sins*, and be in charity with all the world ; exhorting him to forgive, from the *bottom of his heart*, all persons that have offended him ; and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the *utmost* of his power."

"Here shall the sick person be moved to make a *special Confession* of his sins, if he feel his conscience troubled with *any* weighty matter. After which Confession, the Priest shall absolve him (if *he humbly and heartily desire it*) after this sort :

"Our LORD JESUS CHRIST, who hath left power to His Church to absolve all sinners *who truly repent* and believe in Him, of His great mercy forgive thee thine offences : And by His authority committed to me, I absolve thee from all thy sins,

every one ought *seriously* to reflect upon those *particular sins* of which his conscience shall accuse him."

Article XVI.

"And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as *truly repent*."

The Homilies.

(Extracts from Homilies on Repentance.)

"No doctrine is so necessary in the Church of GOD as is the doctrine of repentance and amendment of life."

"Repentance is never too late, so that it be *true and earnest*."

"All these things must they forsake, that will *truly turn* unto the LORD and *repent aright*."

"Weeping and mourning which do contain an outward profession of repentance, which is *very needful and necessary*."

"Another manner of thing is *required*, that is, that they must be *contrite* in their hearts, that they must *utterly* detest and abhor sins."

"Let us *earnestly* pray unto the living GOD our heavenly FATHER, that He will vouchsafe by His Holy Spirit to work a *true and unfeigned repentance* in us."

"Repentance is a *true returning* unto GOD, whereby men forsaking *utterly* their idolatry and wickedness, do with a lively faith embrace, love, and worship the true living GOD only, and give themselves to all manner of good works."

"Contrition of heart, for we must be *earnestly*

sorry for our sins, and *unfeignedly lament* and *bewail* that we have by them so *grievously* offended our most bounteous and merciful GOD."

"This inward sorrow and grief being conceived in the heart for the heinousness of sin, if it be *earnest and unfeigned*, is as a sacrifice to GOD."

"For unless we have a *thorough* feeling of our sins, how can it be that we should be *earnestly sorry* for them?"

"For they who do *truly repent* must be *clean, altered and changed*; they must become new creatures, they must be no more the same that they were before."

"They that do from the *bottom of their hearts acknowledge their sins*, and are *unfeignedly sorry* for their offences, will cast off all hypocrisy and put on true humility and lowliness of heart."

"The true parts and tokens of repentance, that is, *heartly contrition* and sorrowfulness of our hearts, *unfeigned Confession* in word of mouth for our unworthy living before GOD."

"Shall we not from the *bottom of our hearts* detest and abhor, and with all *earnestness* flee from sin, since that it did cost the dear heart-blood of the only-begotten SON of GOD, our SAVIOUR and Redeemer to purge us from it?"

"If we will repent and be *earnestly sorry* for our sin, and with a *full purpose* of amendment of life, and flee unto the mercy of our GOD."

The following extracts from the Prayer Book show that the Church of England teaches that repentance should be humble, continual, and complete :—

Mattins.

I will arise, and go to my FATHER, and will say unto Him, FATHER, I have sinned against Heaven, and before Thee, and am *no more worthy* to be called Thy son.—Luke xv. 18, 19.

Enter not into judgment with Thy servant, O LORD; for in Thy sight shall *no man* living be justified.—Ps. cxliii. 2.

The sacrifices of GOD are a broken spirit; a *broken* and a *contrite heart*, O GOD, Thou wilt not despise.—Ps. li. 17.

. . . . "We have left undone those things which we ought to have done : And we have done those things which we ought not to have done : And there is *no health* in us. But Thou, O LORD, have mercy upon us, *miserable offenders*. Spare Thou them, O GOD, which confess their faults."

Litany.

"O holy, blessed, and glorious Trinity, three Persons and one GOD : Have mercy upon us *miserable sinners*."

"O GOD, merciful FATHER, that despiseth not the sighing of a *contrite heart*, nor the desire of such as be sorrowful."

"We humbly beseech Thee, O FATHER, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we *most righteously have deserved*."

*The Fourth Sunday in Lent.**The Collect.*

"Grant, we beseech Thee, Almighty GOD, that we, who for *our* evil deeds do *worthily deserve* to be punished."

The Commination.

"O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who *confess their sins* unto Thee ; that they *whose consciences by sin are accused*, by Thy merciful pardon may be absolved."

"Brethren, in the Primitive Church there was a *godly discipline*, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to *open penance*."

. . . . "Enter not into judgment with Thy servants, who are *vile earth* and *miserable sinners*; but so turn Thine anger from us, who meekly acknowledge *our vileness*, and truly repent us of *our faults*."

XXXIII. Of Excommunicate Persons, how they are to be avoided.

"That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly *reconciled by penance*, and received into the Church by a Judge that hath authority thereunto."

The Restoration of the Royal Family.

"*We confess it has been of Thy mercy alone that we are not consumed: For our sins have cried to Heaven against us; and our iniquities justly called for vengeance upon us. But Thou hast not dealt with us after our sins, nor rewarded us after our iniquities.*"

Prayers to be used in Storms at Sea.

"We, Thy creatures, but *miserable sinners*, do in

this our great distress cry unto Thee for help :
Save, LORD, or else we perish. We *confess*, when
we have been safe and seen all things quiet about
us, *we have forgot Thee our GOD.*"

King Charles the Martyr.

. . . . "And grant that neither the splendour of anything that is great, nor *the conceit of anything that is good in us*, may withdraw our eyes from looking upon ourselves as *sinful dust* and ashes; but that according to the example of this Thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and *patience, humility and meekness, mortification and self-denial*, charity and constant perseverance unto the end."

CONTINUAL AND COMPLETE.

The third Collect, for Grace.

. . . . "Defend us in the same with Thy mighty power; and grant that *this day* we fall into no sin, neither run into any kind of danger; but that *all* our doings may be ordered by Thy governance, to do *always* that is righteous in Thy sight; through JESUS CHRIST our LORD. *Amen.*"

Easter Even.

The Collect.

"So by *continual mortifying* our corrupt affections we may be buried with Him."

The Second Sunday after Easter.

The Collect.

"Give us grace that we may *always* most thankfully receive that His inestimable benefit, and also

daily endeavour ourselves to follow the blessed steps of His most holy life."

The Seventeenth Sunday after Trinity.

The Collect.

"LORD, we pray Thee that Thy grace may *always* prevent and follow us, and make us *continually* to be given to *all* good works; through JESUS CHRIST our LORD. *Amen.*"

A Catechism.

. . . . "to call upon Him, to honour His holy Name and His Word, and to serve Him truly *all the days of my life.*"

Holy Baptism.

. . . . "that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; *continually mortifying all our evil* and corrupt affections, and *daily* proceeding in all virtue and godliness of living."

. . . . "that hereafter *he* shall not be ashamed to confess the faith of CHRIST crucified, and *manfully* to fight under His banner, against sin, the world, and the devil; and to *continue* CHRIST's faithful soldier and servant *unto his life's end.* *Amen.*"

Holy Communion.

. . . . "continual thanks; submitting ourselves *wholly* to His holy will and pleasure, and *studying* to serve Him in true holiness and righteousness *all the days of our life.* *Amen.*"

The Litany.

"From *all evil* and mischief; from sin, from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation."

"From all blindness of heart; from pride, vain-glory and hypocrisy; from envy, hatred, and malice, and all uncharitableness."

"From fornication and *all* other deadly sin; and from *all* the deceits of the world, the flesh, and the devil."

"That it may please Thee to give us true repentance; to forgive us *all* our sins, negligences, and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word."

*The Innocents' Day.**The Collect.*

. . . . "Mortify and kill *all* vices in us, and so strengthen us by Thy grace, that by the innocency of our *lives*, and constancy of our faith *even unto death*, we may glorify Thy Holy Name; through JESUS CHRIST our LORD. *Amen.*"

*The Circumcision of Christ.**The Collect.*

. . . . "Grant us the true Circumcision of the Spirit; that our hearts, and all our members, being *mortified from all* worldly and carnal lusts, we may in *all* things obey Thy blessed will."

*Saint James the Apostle.**The Collect.*

. . . . "so we, forsaking *all* worldly and

carnal affections, may be *evermore* ready to follow Thy holy commandments; through JESUS CHRIST our LORD. *Amen.*"

All Saints' Day.

The Collect.

"Grant us grace so to follow Thy blessed Saints in *all virtuous and godly living.*"

Holy Communion.

. . . . "and so to search and examine your own consciences, and that *not lightly*, and after the manner of dissemblers with God."

Holy Baptism.

. . . . "and being buried with CHRIST in His death, may crucify the old man, and *utterly abolish the whole body of sin.*"

The Communion of the Sick.

"Therefore, to the intent they may be *always* in a readiness to die, whensoever it shall please Almighty GOD to call them, the Curates shall *diligently*, from *time to time* (but especially in the time of pestilence, or other infectious sickness), exhort their Parishioners to the *often receiving* of the Holy Communion of the Body and Blood of our SAVIOUR CHRIST, when it shall be publicly administered in the Church."

The Church of England then, teaches plainly that Repentance must be full of humble contrition, and complete, that is, sorrowful for *every* sin, great or small, of thought, word, and deed; and full also of resolution to amend, that is, continually and diligently to watch, pray, and strive against ALL sin.

She teaches, as we have just seen, that the Holy Communion should often be received, also that persons who wish to receive It, but cannot quiet their own conscience, should go to one of her ministers for the benefit of Absolution ; therefore she plainly allows Confession to a Priest, leaving it entirely to the penitent to settle how often he shall choose to avail himself of the privilege. Those who by GOD's grace have attained to penitence such as the Church describes above will ever sympathize with all, who feeling tied and bound with the chain of their sins and unable to quiet their own consciences, do follow the advice of the Church and confess their sins to GOD in the presence of His minister, in order to receive counsel, comfort, and the priceless benefit of Absolution.

AUTHORITIES, ANCIENT AND MODERN, ON REPENTANCE AND CONFESSION.

“THE holy Fathers of the Church inform us what submissions were required from such a penitent to procure his pardon, how he must water his couch with tears, how he must mortify his most craving affections, and prostrate himself after the humblest manner before the public congregation in each assembly of the faithful for the worship of GOD. Hear how Tertullian describes the severities of that discipline which obtained in the earlier ages of the Church. ‘It extends,’ saith he, ‘its directions even to the garb and diet of a penitent, obliges him to neglect all care of dress and ornament, to

lie in sackcloth and ashes, to afflict his soul with sorrowful reflexions, and to cancel each instance of his guilt by bending all his endeavours to a quite contrary practice ; as for eating and drinking, to use none for pleasure, but merely for sustenance ; to pray without ceasing, to be frequent in fasting, to lament and bewail, and to cry mightily unto the LORD his GOD both day and night ; to throw himself at the feet of GOD's Ministers, and to embrace the knees of his faithful servants, thus earnestly soliciting the prayers of the whole Church to prevent a final expulsion from it."

S. AMBROSE.

"They quite furrowed their faces with cares and tears, they prostrated themselves in the Church exposing their bodies even to be trod on, the very image of death was stamped upon their faces, which carried long the marks of that severity, wherewith they had been treated, in paleness and leanness, and in a settled habitual sorrow."

Convocation, 1714. Form of Excommunication.
Wordsworth's *Appendix to Sermon on Repentance*.

S. AUGUSTINE.

"Every one who is a penitent, and in penitence confesseth his sins, is angry with himself and in a manner by penitence avengeth in himself what displeaseth himself. For GOD hateth sin. If thou also hateth in thyself what GOD also hateth, thou art in a degree united in will to GOD, in that thou hatest in thyself what GOD also hateth. Exercise severity on thyself that GOD may intercede for thee and not condemn thee. For sin is certainly to be punished. This is due to sin, punishment, con-

demnation. Sin is to be punished either in thee or by thee. If it is punished by thee, then it will be punished without thee, but if it is not punished by thee it will be punished with thee."

"Repentance is necessary for all ; for daily sins we offer daily prayer (the LORD's Prayer) with alms and fasting. For such sins as are spoken of in the ten commandments (literally taken), and of which S. Paul says that 'they who do such things shall not inherit the kingdom of GOD.' In these things the sinner should exercise such severity against himself, that being judged by himself he be not judged by the LORD. Let him sit in judgment upon himself, with his own thoughts as accuser, conscience as witness, fear as executioner. Finally, let such a sentence be delivered by his mind that he judge himself unworthy of the participation of the Body and Blood of the LORD, so that he who fears to be separated from the kingdom of heaven by the final sentence of the Supreme Judge, by ecclesiastical discipline may in the mean time be severed from the Sacrament of the heavenly Food. How can he enter into the invisible things of the saints, who, despising the medicine of the heavenly discipline, is unwilling for a while to be severed from the visible things? . . . Penance therefore must be used by those who after Baptism have fallen back into their old sins. Let the sinner, having judged and condemned himself, have recourse to those who preside in the Church, by whom the keys are administered, and accept the manner of his satisfaction from the stewards of the Sacraments, that by devoutly offering the sacrifice of a contrite heart, he may do that which is profitable for his own salvation, and also as an

example to others. So that, if his sin be not only to his grievous hurt, but be also a matter of scandal to others, and the Bishop deem it to be for the profit of the Church, he refuse not to perform penance before many, or even before the whole Church, nor offer resistance, nor by his shamefacedness add swelling to his mortal death-bringing wound."

HOMILY OF S. ANSELM.

"Remember that tremendous Day ; apply remedies to the wounds of thy soul. Walk courageously in the law of the LORD ; by faith uncorrupt, and charity, see that thy progress be constantly secured. Grow daily by discipline in continence, having a certain hope of seeing the LORD in His brightness, and kingdom, and glory. Come, make haste, before the door of penitence be closed. Gladden the heavenly host with thy conversion. The Physician is waiting to see thy tears. Come, do not fear. Shew thy wound, and offer the healing balm of tears and weepings. Lo, the door of penance is open. Hasten, before it shuts. Let thy tears flow whilst there is time, lest in another world thou weep without profit. For here is pity, there judgment ; here is pleasure, there torments ; here laughter, but there weeping ; here singing, but there eternal fire ; here splendour of attire, there the gnawing of worms ; here elation, there humiliation. Humble thyself, therefore, in this life, that thou be not condemned in outer darkness."

APOSTOLICAL CONSTITUTIONS (*Third or Fourth Century*).

"O Thou, who desirest not the death of a

sinner, but rather that he should turn from his evil way and live, look graciously upon these Thy servants, who here bow themselves before Thee in humiliation and repentance: Thou who didst accept the repentance of the Ninevites turning to Thee, who wouldst have all men to be saved, and come to the knowledge of Thy truth: Thou, who didst receive with a fatherly compassion Thy prodigal son, though he had spent all his substance in riotous living, seeing at last that he was repentant for his sin, receive, in like manner, we humbly beseech Thee, the supplications of those who turn now unto Thee with tears of repentance, for there is none who sinneth not against Thee, and in Thy sight; and if Thou, LORD, should be extreme to mark what is done amiss, O LORD who may abide with Thee? But there is mercy with Thee. Restore these to the bosom of Thy Holy Church, and to the place and station which they before held in it, through JESUS CHRIST our SAVIOUR, by whom, in the HOLY GHOST, be all honour and adoration ascribed to Thee, world without end. Amen."

ORIGEN.

"There is still a seventh, and a hard and laborious remission of sins through penitence, when the sinner bathes his couch with tears, and tears are for his bread day and night, and he blushes not to tell his sin to the priest of the LORD, and to seek for medicine; as it is said, 'I will confess my sin against myself to the LORD, and Thou forgavest the iniquity of my heart.'" Again, in his homily xvii., on S. Luke: "'I will confess unto the LORD my sin.' If we do this and reveal our offences, not only to GOD, but to those who can

heal our wounds and sins, our sins will be blotted out by Him Who saith : ' Behold, I will blot out thine iniquities as a cloud. ' ”

S. CYPRIAN.

“ Are they in faith and fear, who although not guilty of any overt act of sacrifice or false worship, and who only even thought of the same, yet confessing this thought grievously and simply to the priests of GOD, make a complete utter clearing (*exhomologesis*) of the conscience, expose the burden of their souls, and obtain a salutary remedy for their wounds, however comparatively small and light they may be. . . . Beloved brethren (he repeats), confess each of you, I entreat, his offence whilst the offender is yet in this world, whilst his confession can be received, whilst the satisfaction and remission made by the priests is acceptable to the LORD. ”

S. EPHREM, *a Deacon of Edessa*, A.D. 360.

“ And if thou shalt find thyself vanquished, haste to recover thy health ; put thy heart in custody, and through confession from thy spiritual father and physician seek the cure, that thou mayest not again suffer. So with constant care shalt thou keep thy reward and please the LORD, and be useful to thyself. ”

S. BASIL THE GREAT, *Bishop of Casarea*,
c. A.D. 370.

“ If a man have well confessed, and he to whom by the kindness of GOD the power of binding and loosing has been committed, seeing his clean confession, diminish his penance, let him not be

blamed ; for Scripture history tells us that they who confess with the greatest pains shall the sooner obtain the mercy of GOD."

In his shorter rule to question 288, Whether confession is to be made to all or to certain persons only, is this reply : "In confession of sin there is the same reason as in disclosing bodily diseases. As men do not tell their disease to any person at random, but to those only who have a mode of curing them, in the same way should confession of sins be made to those who can cure them. Necessarily must sins be opened to those to whom is committed the dispensation of the mysteries of GOD."

S. CHRYSOSTOM, A.D. 400.

"He who is willing, as he ought, to use the help of his conscience, to hasten to the confession of his misdeeds, to show his sore to the physician who may cure and not aggravate it, and from him to receive remedies, to speak to him alone, no other being conscious, and diligently to speak all things, he will easily amend his sins ; for the confession of sins is the abolition of our offences."

ANASTASIUS, *Bishop of Antioch*, A.D. 599.

"Confess to CHRIST through his priests thy sin. . . . It is confession to relate thy sin, but it is a confession of glory and grace."

BOURDALONE (*quoting S. Zeno*).

"The confession which, in conformity with the laws of Christianity, we make at the tribunal of penitence, is not a false confession, wrested from us by fear, or by the violence of torture ; but a

free, voluntary act, wherein of ourselves, and of our own free will, we open our hearts with love, with penitence of spirit : and wherefore? because we know that it cannot be otherwise than advantageous to us, and that if GOD require it of us, it is not that He may overwhelm and ruin us, but that He may have an occasion for loading us with the most abundant and most precious of His favours."

For other authorities see the invaluable tracts by Mr. J. D. Chambers, on *A Layman's View of Confession*. Dr. Pusey's *Notes on Confession* (Tertullian, Library of the Fathers) ought to be printed in pamphlet form, many would greatly prize such a catena if it were only brought to their notice and could easily be purchased.

Conversion is an entire turning of the soul, a turning together of the whole constituent elements and powers of the soul until there is formed an harmonious conformity of the faculties and their several tendencies, now weaned from all evil bias, in unison with the mind of GOD.

Repentance is the very mind itself changed, its transformation, nay, its very transubstantiation, the passing away of the old mind, the erection in its stead of the new mind. It is the mind of CHRIST taking the place of the mind of the more natural man.

Contrition represents a work which must ever be imperfect in this life. It differs from Attrition in this, that the latter means only the temporary bruising of the soul, struck by fear, shaken by the judgments of GOD; Contrition, the thorough breaking and bruising of the whole substance of

the soul, an interpenetration of it, making it soft and tender throughout.

"True penitence is a life-long thing—an abiding state, not a passing paroxysm—a clothing which the Saint lays not aside until it be exchanged for the robe made white in the blood of the Lamb. Review the past, that a deeper penitence may awake in the present."—*Rev. T. T. Carter's "Life of Penitence."*

There are few errors more common or more deadly than that of imagining that it is in our power to repent whenever we will—thus the man deceives himself, and the sin is committed without further scruple—and so on, even until death come upon us.

Repentance is *knowing the things which belong unto our peace*—to know the things which belong unto our peace will mean no barren or ineffectual knowledge, no power of quoting Scriptures or saying Catechisms by rote, but a real, practical sense of what GOD has done for us, and what we must do for His sake; a sincere acknowledgement both in thought, word, and deed, and that in some considerable portion of our lives, that we are miserable sinners before GOD, and can only hope to be saved by the reconciling blood of His SON, through the graces of His sanctifying Spirit. This, my brethren, is Christian repentance, namely, to cease to do evil and to learn to do well for CHRIST's sake, and, by the assistance of His HOLY SPIRIT, blessing the ordinances of the Christian religion. Nothing short of this can, with any safety, be trusted to, as likely at all to avail us in the hour of death or the Day of Judgment.

How many thousands of us go blindly sinning on, confident that they shall live to repent and amend, whereas they cannot tell but that the very next wilful sin they commit, GOD may give them up, and His SPIRIT leave them, and their damnation be sealed, even in this world, for ever?

The day of grace is fast passing away, the mercy of GOD'S judgments hath been too long abused by you. Repent, repent! or ever He strike you again, lest the next stroke be unto reprobation or death everlasting.

"GOD gives every one a day of grace, yet that day will not last for ever, nor are we certain it will last all our lives."—*Keble's Sermons*.

Esau repented when it was too late; it had been well if he had repented in time. So I say of persons who have in any way sinned. It is good for them not to forget they have sinned. It is good that they should lament and deplore their past sins. Depend upon it, they will wail over them in the next world if they wail not here. Which is better, to utter a bitter cry now or then?—then, when the blessing of eternal life is refused them by the just Judge at the last day, or now, in order that they may gain it?

How do you know, but that if you will not satisfy the debt of daily sin now, it will hereafter come upon you with interest?

And for those who have in any grievous way sinned or neglected GOD, I recommend such persons never to forget they *have* sinned; if they forget it not, GOD will forget it. I recommend them every day, morning and evening, to fall on their knees and say, "LORD, forgive my past sins." I recommend them to pray God to visit

their sins in this world rather than in the next. I recommend them to go over their dreadful sins afresh (unless, alas, it makes them sin afresh to do so) and to confess them to GOD again and again with great shame, and to entreat His pardon.

The very best that can be said of the fallen and redeemed race of Adam is that they confess their fall, and condemn themselves for it, and try to recover themselves.

We are ever sinning, we must ever be renewing our sorrow and our purpose of obedience, repeating our Confessions and our prayers for pardon.

The most noble repentance (if a fallen being can be noble in his fall), the most decorous conduct in a conscious sinner, is an *unconditional surrender* of himself to GOD—not a bargaining about terms, not a scheming (so to call it) to be received back again, but an instant *surrender* of himself in the first instance. Without knowing what will become of him, whether GOD will spare or not, merely with so much hope in his heart as not utterly to despair of pardon, still not looking to *pardon* as an end, but rather looking to the claims of the Benefactor Whom he has offended and, smitten with shame and the sense of his ingratitude, he must *surrender himself* to his lawful Sovereign. For our repentance to be genuine, there must be in it that generous temper of self-surrender, the acknowledgement that we are unworthy to be called any more His sons, the abstinence from all ambitious hopes of sitting on His right hand or His left, and the willingness to bear the heavy yoke of bond-servants, if He should put it upon us.

“What constant prayers should we offer up to

Him that He would be merciful to us in the dreadful Day of Judgment. It will be fearful for us and for all our friends. Let us pray Him, by the merits of His Cross and Passion, to have mercy on us, to have mercy on all we love, on all the Church; to pardon us, to reveal to us our sins, to give us repentance and amendment of life, to give us present grace, and to bestow on us, according to the riches of His love, future blessedness in His eternal Kingdom."—*Newman's Sermons.*

"True repentance is a loving sorrow which mourns, for the love of GOD, that it has offended GOD. This sorrow ought to live on; yea, it deepens as GOD's goodness to the soul deepens."

"True living penitence has the blessing of well-nigh all those beatitudes whose wondrous fulness has so often amazed us. It wreathes in one the 'Blessed are they that mourn,' 'Blessed are the poor in spirit,' 'Blessed are the meek,' 'Blessed are they that do hunger and thirst after righteousness'; and it holds them over thee for thy future crown and diadem; yea, and that other blessing which thou mightest have thought for ever forfeited: 'Blessed are the pure in heart,'—this, too, though as yet fainter and dimmer, and higher, it yet hangs over thee; for He has said, 'What GOD has cleansed, that call not thou common,' even thyself cleansed by His Sacred Blood."

"Humility and penitent love will grow together, if we take all good from GOD, as deserving it not, all evil with a 'we indeed justly.'"

"True penitence is ever humble and distrustful of self, while it trusts in JESUS." "Whoso remains in a slippery place, must think lightly of his fall."

"Whoso remains in what has been to him an occasion of sin, has no true repentance. If thou wouldest truly repent, flee the places, the haunts, the occasions, the opportunities of thy sins."

"This is another mark of true repentance. He sorrowed for forgiven sin. Repentance cannot be real, unless it remove from occasions of sin; it cannot be deep, unless it continues when its sin is (as it hopes) forgiven."

"This is the characteristic difference between true and surface repentance. True repentance is life-long. So far from ending with forgiveness, one might rather say that it then begins. While the soul fears that it is unforgiven, its penitence is a penitence of fear. It dreads hell, it dreads the wrath of GOD, and, at best, it dreads being shut out for ever from His Presence. Its object is chiefly itself. The penitence of forgiven sin is a penitence of love."—*Dr. Pusey.*

EXTRACTS FROM LENTEN SERMONS ON REPENTANCE.

"REMEMBER thy sins? There can be no true penitence without this; a mere general hazy impression that we are all sinners will not do. Thou must know thine own sin if thou wouldest repent of it, and so take time for self-examination—yea, and special care and trouble about it."
—*Bishop Wilberforce.*

"And, oh! if thou hast such an adviser, faithful and true, who will be to thee as Nathan was to David—a friend who will not fail to tell thee of thy faults, who will not fear to sacrifice

thy regard in doing so, who will lay his finger here, and here, and here, on thy secret faults, put him not from thee as an unwelcome intruder—thank GOD thou hast such a friend, treasure his counsels as rare gifts—rare, indeed, most rare, in this cowardly, smooth, and faithless world * ; beware lest thou despise his lightest word, ‘not knowing’ that through him the goodness of GOD leadeth thee to repentance.”—*Dean Stanley.*

Bear in mind the distinction, then, exemplified “between the sorrow of the world, which worketh death, and godly sorrow, which worketh repentance to salvation.” The one sorrow for sin’s consequences, the other sorrow for sin’s guilt ; the one for having injured ourselves, the other for having offended GOD ; the one for the disgrace, the worldly life, the enfeebled body, or the unquiet mind, the other for the loss of GOD’s favour and the sense of alienation from Him ; the one dreading His punishment, the other longing for the restoration of His love ; the one satisfied with impunity, the other thirsting for Holiness ; the one barren in all but feeble resolutions, the other working a thorough change of the inner and outer life ; the one the natural product of an unregenerate heart, the other the gift of GOD by the operation of the HOLY SPIRIT ; the one the remorse of Esau and of Judas, the other the repentance of David and of Peter.

“Within this city is a nameless grave ; the earth has hardened over it for twenty years and more. She whose dust moulders there had been baptized, doubtless, into the Church of CHRIST, had received GOD’s promises, and had lisped the

* Such a friend to thy soul is thy Confessor.—*Author.*

truths of the Gospel. Warnings, no doubt, too, there had been, in the probation of a long life, and pleadings and opportunities for repentance. What had been her peculiar temptations, what her misfortunes, what the history of her inner life, I know not; the great Judge of all the earth will weigh them in His righteous balance. But this I know, that when the last hour came, it came without one feeble ray of peace or hope. There was pain on that deathbed; there was terror; there was remorse for the past; there was despair for the future. The glazed eyes glared widely at unseen shapes around, the hands were waved convulsively to drive them off, the moans which broke from the trembling frame were the very accents of hopeless fear. And though for a while, as some prayer was read, or some sentence of Holy Writ, there would be a brief respite, as though the sacred words could hold in check the present power of evil, yet soon the agony of terror set in again, till the last struggle closed the fearful, but instructive scene.

“There is a fountain opened for sin and for uncleanness, and you, even you, may wash and be clean. I point you to Him who touched the leper and healed him, who shrank not from the poor fallen penitent who kissed His feet, but dismissed her with pardon and a blessing. . . . He is ready to give you repentance and remission of your sins, to restore you to your reconciled FATHER, to prompt your resolutions, aid and preserve your prayers, make your endeavours persevering, and crown your struggles with success. But you must go to Him *now*. The preacher of the Gospel, with the Bible in his hand, may

promise present pardon, but he may not promise future penitence. *Now* you must examine yourself, *confess, pray, resolve*, earnestly pray—trust in GOD's mercy and your SAVIOUR's merits, and proclaim from this moment a life-long war against self and your besetting sins. Do this *now*—sincerely, heartily, and counting the whole cost ; and there is many a struggle, doubtless, before you, and many a perilous temptation, many a wrestling prayer and painful lusting of the flesh against the spirit, and some falls, may be, with their shame and bitter sorrow ; but there is GOD's pardon covenanted to you, and CHRIST's Blood cleansing you, and *the ordinances* of the Church aiding you, and the Almighty SPIRIT striving with you and for you ; and, though the body of this death may cling close, yet GOD *will* deliver you through JESUS CHRIST our LORD."—*John Jackson, Bishop of London.*

"There is a sorrow for sin, the account of which is simply this : Pride broken in its own conceit, and put thoroughly out of humour with itself. This sorrow apes very exactly the garb and language of true repentance, because in true repentance one main element is *profound distrust of self* as (what is very different) a disgust with self. . . . A true penitent, my brethren, when revelations are made to him of the utter vileness, meanness, baseness of self, can bear them quietly and meekly, and without falling into despondency. Why ? Because the eye of his heart is still fixed upon GOD. . . . Why art thou cast down, O my soul ? and why art thou disquieted within me ? Hope in GOD, for I shall yet praise Him Who is the health of my countenance and my GOD. The

soul is conscious that GOD's present displeasure is something like the disguise which Joseph wore to his brethren when he made himself strange to them and spake roughly to them, and that there lurks a heart of love behind it, which will, ere long, break through the disguise."—*Dr. Hewrtley.*

Many who truly fear the wrath of GOD, yet fail in their endeavours after penitence, through their extreme anxiety to justify and exculpate themselves.

The contrite sinner is concerned not merely for the love of GOD, which he has wronged, but for the glory of GOD, which he has obscured.

"O Christian brethren, O imperishable spirits, whom JESUS has Himself created, and for whom He died, rest not, I pray you, for any fear of man, in your work of penitence, till He has taught you not merely to fear, but utterly to love Him—till you have tasted, in all its preciousness, of that 'plenteous redemption,' which is the gift of your crucified, your everlasting LORD."—*Dr. Liddon.*

CONFESSION, HABITUAL OR OCCASIONAL,

SANCTIONED OR ADVISED BY AUTHORITIES OF
THE CHURCH OF ENGLAND.

(Get and read the quotations given in Gray's
pamphlet, published by Heywood, Manchester.
Price 9d.)

Archbishop Cranmer.
The Catechism.
Bishop Ridley.

Bishop Latimer.
Turner.
The Eleven Articles.

Becon, D.D.
 Hooker.
 King James I.
 Bishop Williams.
 Dr. Reynolds.
 Dr. Hakewill.
 Dr. Alymer.
 Dr. Crakanthorp.
 Bishop Andrewes.
 Dr. Donne.
 Dr. Bailly.
 Bishop Downname.
 Mede.
 Bishop Montague.
 Visitation Articles,
 Over-all, &c.
 Dr. Hammond.
 Dr. Heylin.
 Archbishop Laud.
 Archbishop Bramhall.
 Archbishop Ussher.
 Herbert.
 N. Farrar.
 Chillingworth.
 Bishop Hall.
 Bishop Morton.
 Confessor in King's
 Household.
 Bishop Jeremy Taylor.
 Bishop Sanderson.
 Dr. Pierce.
 Dr. Thorndike.
 Bishop Nicholson.
 Bishop Cosin.
 Bishop Forbes.

Bishop Jewel.
 Second Book of
 Homilies.
 Archbishop Parker's
 Visitation Articles.
 Mr. Adams' Sermon.
 Dean Grenville.
 Dr. Barrow.
 Evelyn's Diary.
 Bishop Sparrow.
 Puller, D.D.
 Dean Comber.
 Bishop Pearson.
 Fourteen Bishops on
 case of Friend and
 Parkins.
 Bishop Patrick.
 Dodwell.
 Isham, D.D.
 Bishop Beveridge.
 Bishop Ken.
 Bishop Bull.
 Archbishop Sharpe.
 Nicholls, D.D.
 Dean Hickes.
 Dr. Marshall.
 Hole, D.D.
 Dr. Fiddes.
 Archbishop Wake.
 Wheatley.
 Archbishop Secker.
 Bishop Berkley.
 Bishop Wilson.
 Bishop Horne.
 Bishop Tomline.

Bishop Marsh.
Bishop Short.
Bishop Hamilton.
Keble.

Bishop Moberly.
Bishop Wordsworth.
Bishop Wilberforce.

*The following authorities or witnesses are given in
Cooke's Treatise.*

Perkins.
Mason.
Dr. White.
Bishop White.
L'Estrange.
Scrivener.
Dr. Pierce.
Dr. South.
Bingham.
Dr. Jeremy Collier.
Dr. Bisse.
Wheatley.
Bishop Stearne.

Wogan.
Peter Waldo.
Dr. Hey.
R. Cecil.
Hallam.
B. Marsh.
Prof. Blunt.
Bishop Dee.
Bishop Duppa.
Bishop Wren.
Bishop Juxon.
Bishop Fuller.
Bishop Gunning.

In 1625, King James I. on his death-bed besought Bishop Williams to give him Absolution.

In 1710, Bishop Bull received Absolution before his death. (p. 102.)

In 1711, Dr. John Ernest Grabe "commonly desired the imposition of the Priest's hands, when the Absolution, or blessing was pronounced on him." (p. 77.)

In 1711, Henry Dodwell before his death "desired and received the Absolution directed by our Church." (p. 77.)

In 1723, died Lady Rachel Russell: "she advised her daughters to go to Confession, as she did, to Dr. Fitzwilliam, and explained to them how she herself prepared every month for it."

In 1650, Archbishop Williams, "in his last sickness wanting a regular Presbyter to give him the Sacrament, Absolution, &c., purposely ordained an honest and pious servant of his own to administer to him in these holy offices." (p. 76.)

In 1651, James, seventh Earl of Derby, before his death made his Confession, and then received Absolution. (p. 100.)

In 1660, Elizabeth Lady Capel, "three days before her death asked and received the Church's last comfort and blessing, the benefit of Absolution." (p. 76.)

In 1661, Sibylla Lady Anderson desired her parish Priest to absolve her the day before her death. (p. 77.)

In 1663, Bishop Sanderson, "about a day before his death, desired his chaplain to give him Absolution." (p. 77.)

In 1685, Evelyn writes in his Diary, that his daughter had frequently asked him to recommend to her a Divine to whom she might go for Confession; that he had delayed to recommend such a person "as yet," for reasons that he gives; and that after her death he discovered that she had selected her own Confessor; for the which he in no way blames her. (p. 101.)

In 1705, Bishop Wilson's wife died. In a meditation on her death he thanks GOD for "His mercies to her in the time of sickness;" and amongst these he names "the ministry of Absolution." (p. 102.)

Adam Littleton, D.D., preached, on March 14, 1674-5, before the royal family, a sermon styled "Of the Duty of Confession." "Lastly, sins that trouble the conscience are to be made Confession

of to the Priest, to receive the Church's Absolution. . . . I speak of it as a method prescribed by CHRIST, for quiet and ease of conscience. . . . The Church advises it before the Sacrament, which is a searching time ; orders it on the sick-bed, where the Priest, with full authority, says to his sick penitent, 'I do absolve thee.' Certainly, to all that are truly pious, it must be matter of comfort to have their consciences disburdened, and their pardon sealed before their departure hence ; which pardon of the Church, if their repentance be sincere, is certain and of force ; and which pardon, if neglected here, may, for ought they know, put a stop to their pardon hereafter, for their wilful contempt of CHRIST's authority. For 'he that despiseth you,' says He, speaking of His ministers, 'despiseth Me ;' and good reason, for they act by the same authority. 'For,' says He, 'as the FATHER sent Me, so send I you.' " (p. 46, 2nd Enumeration. Ed. 1679. *)

Dr. Isaac Barrow (died 1677), author of a treatise against the Supremacy of the Pope.

"Now they may be understood to remit or retain sins divers ways :

"1. They do remit sins *dispositivè*, by working in persons fit dispositions, upon which remission of sins, by GOD's promise, is consequent ; the dispositions of faith and repentance.

"2. They remit (or retain sins) *declarativè*, as the ambassadors of GOD, in His name pronouncing the word of reconciliation to the penitent, and denouncing wrath to the obstinate sinner.

* Forwarded to me in 1859, by the Rev. J. B. Wilkinson.

"3. They remit sins *impetrative*, obtaining for sinners pardon by their prayers.

"4. They remit sins *dispensative*, by consigning pardon in administration of the Sacraments, *especially* in conferring Baptism . . . and in the absolving of penitents, wherein Grace is exhibited and ratified by imposition of hands . . . to bestow grace or favour on the penitent." (Vol. vi. p. 56.)

THE CHURCH OF ENGLAND.

PRAYER BOOK, 1549.

(Declared in Acts of Uniformity to have been compiled by aid of the HOLY GHOST, and to have been of a "very godly order," agreeable to the Word of GOD and the primitive Church.)

"And if there be any of you, whose conscience is troubled and grieved in anything, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest, taught in the law of GOD, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the Ministers of GOD and of the Church) he may receive comfort and Absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general Confession not to be offended with them that do use, to their further satisfying, the auricular and secret Confession to the Priest; nor those also which think needful or convenient, for the quietness of their own con-

HERETOFORE in the time of blindness and ignorance."—*Homily on Repentance.*

CANON CXIII.

"If any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do straitly warn and admonish the said Minister that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity."

CANON XIX.

(*Irish Church.*)

"And to this end the people are often to be exhorted to enter into a special examination of the state of their own souls; and that finding themselves either *extremely dull* or *much troubled in mind*, they do resort unto GOD's Ministers, to receive from them as well advice and counsel for the quieting of their dead hearts, and the subduing of those corruptions whereunto they have been subject, *as the benefit of Absolution* likewise, for the quieting of their consciences, *by the power of the keys which CHRIST hath committed to His Ministers for that purpose.*"

ARCHBISHOP CRANMER.

"Now GOD doth not speak to us with a Voice sounding out of Heaven; but He hath *given* the Keys of the Kingdom of Heaven, and the *authority* to forgive sin, to the Ministers of the Church.

Wherefore *let him that is a sinner go to one of them.* Let him *acknowledge and confess his sin*, and pray him that, according to GOD's commandments, he will give him absolution, and comfort him with the word of grace and forgiveness of his sins. And when the Minister doth so, then I ought steadfastly to believe that my sins are truly forgiven me in Heaven."

BISHOP LATIMER.

"To speak of right and true Confession, I would to GOD it were kept in England; for it is a good thing, and those which find themselves grieved in conscience might go to a learned man, and there fetch of him comfort of the Word of GOD, and so come to a quiet conscience, which is better, and more to be regarded, than all the riches of the world."

BISHOP RIDLEY.

"Confession unto the Minister, which is able to instruct, correct, and inform the weak, wounded, and ignorant conscience; indeed I ever thought might do much good to CHRIST's congregation, and so I assure you I think to this day."

BISHOP JEWEL.

"Abuses and errors removed, and especially the Priest being learned . . . we *mislike no manner of confusion*, whether it be private or public."

One of the most able living low churchmen, Canon Garbett, of Surbiton, has written a book against Mr. Gray's *Catena of Authorities on Confession*. The title of his work is, *The Obligations of Truth in Religious Controversy*. It is to be hoped a work on "The Obligations of Charity in

Religious Controversy" will also be written by some one fitted for the task. The Canon's testimony in favour of Confession when really required is as follows :—

"It is evident that, in the controversy at present waged among us on the subject of Confession, the point in dispute will turn upon the phrase, 'whenever it be required.' If the words mean no more than that a member of the Church of England, disquieted in mind by the sense of sin, unable to come to the holy Communion 'with a full trust in God's mercy, and with a quiet conscience,' and therefore requiring 'further comfort or counsel;' or finding at the approach of death his 'conscience troubled with some weighty matter,' may consistently 'make a special confession of his sins' in the one case, and in the other case, go to some 'discreet and learned minister of God's Word, and open his grief'—if, I repeat, this is all that is intended by the 'Habitual Confession' of this pamphlet, then I for one have no ground of dispute with the author, for all men, so far as I know, frankly avow that this is the teaching of the Church of England."

"For that the Church of England has always holden and does hold 'auricular confession to be a means of grace' is a proposition too manifest to admit dispute. . . .

"Confession and consequent absolution by the priest, are, I need not say, among the most usual objects of ignorant and unchristian obloquy in these days of schismatical presumption."—*Bishop of Exeter's Charge*, 1851.

Andrew Sall was a Roman Catholic priest who left the Roman Communion, and in a defence he

published, wrote in proof of voluntary Confession to a Priest being allowed in the Anglican Communion. John Wesley's testimony must not be forgotten.

Declaration on Confession and Absolution, as set forth by the Church of England, by Dr. Pusey, Canon King, Canon Liddon, and others.

"We, the undersigned, Priests of the Church of England, considering that serious misapprehensions as to the teaching of the Church of England on the subject of Confession and Absolution are widely prevalent, and that these misapprehensions lead to serious evils, hereby declare, for the truth's sake and in the fear of GOD, what we hold and teach on the subject, with special reference to the points which have been brought under discussion.

"1. We believe and profess that Almighty GOD has promised forgiveness of sin, through the precious blood of JESUS CHRIST, to all who turn to Him, with true sorrow for sin, out of unfeigned and sincere love to Him, with lively faith in JESUS CHRIST, and with full purpose of amendment of life.

"2. We also believe and profess that our LORD JESUS CHRIST has instituted in His Church a special means for the remission of sin after Baptism, and for the relief of consciences, which special means the Church of England retains and administers as part of her Catholic heritage.

"3. We affirm that—to use the language of the Homily*—'Absolution hath the promise of for-

* Homily of Common Prayer and Sacraments.

givenness of sin,' although, the Homily adds, 'by the express word of the New Testament it hath not this promise annexed and tied to the visible sign,' which is imposition of hands, and 'therefore' it says, 'Absolution is no such Sacrament as Baptism and the Communion are.'* We hold it to be clearly impossible that the Church of England in Art. XXV. can have meant to disparage the ministry of Absolution any more than she can have meant to disparage the rites of Confirmation and Ordination, which she solemnly administers. We believe that GOD, through Absolution, confers an inward spiritual grace and the authoritative assurance of His forgiveness on those who receive it with faith and repentance, as in Confirmation and Ordination He confers grace on those who rightly receive the same.

"4. In our Ordination as Priests of the Church of England, the words of our LORD to His Apostles—'Receive ye the HOLY GHOST; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained'—were applied to us individually. Thus it appears that the Church of England considers this commission to be not a temporary endowment of the Apostles, but a gift lasting to the end of time. It was said to each of us, 'Receive the HOLY GHOST for the office and work of a Priest of the Church of GOD, now committed unto thee by the imposition of our hands'; and then followed the words, 'Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.'†

* Homily of Common Prayer and Sacraments.

† The Form and Manner of Ordering of Priests.

“5. We are not here concerned with the two forms of Absolution which the priest is directed to pronounce after the general confession of sins in the Morning and Evening Prayer and in the Communion Service. The only form of words provided for us in the Book of Common Prayer for applying the absolving power to individual souls runs thus:—‘Our LORD JESUS CHRIST, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me I absolve thee from all thy sins, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.’* Upon this we remark, first, that in these words forgiveness of sins is ascribed in our LORD JESUS CHRIST, yet that the Priest, acting by a delegated authority and as an instrument, does through these words convey the absolving grace; and, secondly, that the absolution from sins cannot be understood to be the removal of any censures of the Church, because (a) the sins from which the penitent is absolved are presupposed to be sins known previously to himself and GOD only; (b) the words of the Latin form relating to those censures are omitted in our English form; and (c) the release from excommunication is in Art. XXXIII. reserved to ‘a Judge that hath authority thereunto.’

“6. This provision, moreover, shows that the Church of England, when speaking of ‘the benefit of absolution,’ and empowering her Priests to absolve, means them to use a definite form of

* The Order for the Visitation of the Sick.

absolution, and does not merely contemplate a general reference to the promises of the Gospel.

"7. In the service for 'the Visitation of the Sick' the Church of England orders that the sick man shall even 'be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter.' When the Church requires that the sick man should, in such case, be moved to make a special confession of his sins, we cannot suppose her thereby to rule that her members are bound to defer to a death-bed (which they may never see) what they know to be good for their souls. We observe that the words 'be moved to' were added in 1661, and that, therefore, at the last revision of the Book of Common Prayer the Church of England affirmed the duty of exhorting to confession in certain cases more strongly than at the date of the Reformation, probably because the practice had fallen into abeyance during the Great Rebellion.

"8. The Church of England also, holding it 'requisite that no man should come to the Holy Communion but with a full trust in GOD's mercy, and with a quiet conscience,' commands the minister to bid 'any' one who 'cannot quiet his own conscience herein' to come to him, or 'to some other discreet and learned minister of GOD's Word, and open his grief, that by the ministry of GOD's Holy Word he may receive the benefit of absolution, together with,' and, therefore, as distinct from, 'ghostly counsel and advice';* and since she directs that this invitation should be repeated in giving warning of Holy Communion, and Holy Communion is constantly offered to all,

* Exhortation in the Service for Holy Communion.

it follows that the use of Confession may be, at least in some cases, of not unfrequent occurrence.

"9. We believe that the Church left it to the consciences of individuals, according to their sense of their needs, to decide whether they would confess or not, as expressed in that charitable exhortation of the first English Prayer Book, 'requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to GOD, and the general confession to the Church, but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of GOD's Word to the same.' And although this passage was omitted in the second Prayer Book, yet that its principle was not repudiated may be gathered from the 'Act for the Uniformity of Service' (1552), which, while authorizing the second Prayer Book, asserts the former book to be 'agreeable to the Word of GOD and the primitive Church.'

"10. We would further observe that the Church of England has nowhere limited the occasions upon which her priests should exercise the office which she commits to them at their ordination; and that to command her priests in two of her offices to hear confessions, if made, cannot be construed negatively into a command not to receive confessions on any other occasions. But, in fact

(see above, No 7, 8), the two occasions specified do practically comprise the whole of the adult life. A succession of Divines of great repute in the Church of England, from the very time when the English Prayer Book was framed, speak highly of confession, without limiting the occasions upon which, or the frequency with which, it should be used; and the 113th Canon, framed in the Convocation of 1603, recognized confession as a then existing practice, in that it decreed, under the severest penalties, that 'if any man confess his secret and hidden sins to the minister for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, * * * the said minister * * * do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same).'

"11. While, then, we hold that the formularies of the Church of England do not authorize any priest to teach that private confession is a condition indispensable to the forgiveness of sin after baptism, and that the Church of England does not justify any parish priest in requiring private confession as a condition of receiving Holy Communion, we also hold that all who, under the circumstances above stated, claim the privilege of private confession, are entitled to it, and that the clergy are directed, under certain circumstances, to 'move' persons to such confession. In insisting on this as the plain meaning of the authorized language of the Church of England, we believe

ourselves to be discharging our duty as her faithful ministers."

Many more authorities living and dead might be quoted. I will, however, finish with the well-known passage from Chillingworth, who is always looked upon as the author of the famous sentence, "The Bible and the Bible only, the religion of Protestants."

"Since CHRIST hath given such authority to His ministers, upon your unfeigned repentance and contrition, to absolve and release you from your sins, . . . therefore, in obedience to His gracious will, and as I am warranted, and even enjoined, by my holy mother the Church of England expressly, in the Book of Common Prayer, in the rubric of visiting the sick (which doctrine this Church hath likewise embraced so far), *I beseech you that by your practice and use, you will not suffer that commission which CHRIST hath given to His ministers to be a vain form of words without any sense under them*; to be an antiquated, expired commission, of no use nor validity in these days; BUT WHENSOEVER YOU FIND yourselves charged and oppressed, especially with such crimes as they call 'Peccata vastantia conscientiam,' such as do lay waste and depopulate the conscience, that you have recourse to your spiritual physician, and freely disclose the nature and malignancy of your disease, that he may be able, as the cause shall require, to proportion a remedy either to search it with corrosives, or comfort and temper it with oil. And come not to him only with such a mind as you would go to a learned man experienced in the Scripture, as one that can speak comfortable, quieting words to you, *but as to one that hath*

authority delegated to him from God Himself to *absolve and acquit you of your sins*. If you shall do this, assure your souls, that the understanding of man is not able to conceive that transport and excess of joy and comfort which shall accrue to that man's heart, that is persuaded that he hath been made partaker of this blessing, orderly and legally, according as our SAVIOUR CHRIST hath prescribed " (*Sermons*, vii., p. 83).

The testimony of Thomas Deacon, a priest 1718 (*Non Furor*) may be added. "And as for misrepresentation, how often has the Church of England been supposed by the Romanists to deny the necessity of episcopacy and the lawfulness of confession to a priest, though she expressly maintains the one and recommends the practice of the other."

POPULAR OBJECTIONS TO CONFESSION.

YOU will, of course, often have to hear or read hard things against Confession. When people speak to you against it, avoid if you can any argument upon the subject. If the speaker gently states his objections, reply of course in the same spirit, referring him to some good work upon the subject, wherein he may read for himself the replies to his arguments. Refuse firmly to be drawn into a discussion on Confession with anyone. Never mind the taunts about "being afraid to defend your opinions" or "you know you cannot answer this or that argument." Quietly and firmly say that it is a matter in which you choose to judge for yourself (a principle no Protestant can logically

object to), that experience has, you hope proved its benefit to yourself, that you do not wish to argue the matter with anyone, and in short that you will not discuss the subject, let anyone think what they like from your refusal. If they still wish to argue, get them to promise to go and talk the matter over with some priest who hears Confessions, you may add playfully, "If you succeed in converting my confessor, you will have a better chance of success with me." Try and be patient when you hear things said against Confession, remembering that those who do not go to Confession cannot know much about it, and that some of these good people who rave against Confession so fiercely, unfairly and uncharitably, really do believe the wonderful things they say.

The following are the common objections with replies, not supposed to be complete but suggestive of a line of refutation :—

I.—"Confession to a priest is nowhere to be found in the Bible."

Reply.—May be so, that it is not found therein ; but it does not follow that it may not be proved thereby. Infant Baptism, Communicating of women, Keeping of Sunday, where ordered in the New Testament ? Do you acknowledge that the ministers of GOD are authorised to warn people of the danger of being lost if they do not forsake sin ? Then you will also allow they may comfort them with the hope of Heaven if they repent. May this not be done with a person privately as well as publicly ? And if so, may not Absolution be pronounced privately as well as publicly ? And if a person in sorrow for sin chooses to tell GOD's minister of his sins and his repentance, where is

the Priest forbidden to tell him, as Nathan did David, "The Lord hath put away thy sins?"

2.—"S. Paul said, 'Let a man examine himself,' not 'Let a Priest examine him before Communion.'"

Reply.—Self-examination is *most practised* by those who go to Confession, and *most neglected* by those who do not go. Confession implies and necessitates previous self-examination. It is a well-known fact that there is hardly anything that people neglect so much, or complain of as difficult, as self-examination. The poorer classes, and the unlearned, frequently come to a Priest in Confession to ask him to question them a little before they Communicate on the Sunday. Those who make this objection generally object to the use of all books about self-examination. They practically teach, in short, that preparation for Communion requires very little trouble, care, or anxiety, towards making it as perfect as possible. Confession *requires* self-examination. Those who go to Confession would confess it as a sin if they ever communicated without proper self-examination. Confession helps people to put in practice S. Paul's precept, and makes it sure that a man does not go to Communion heedless of S. Paul's advice.

3.—"Why cannot you be content with confessing your sins to GOD only?"

Reply.—"You are not my Confessor, he knows my reasons." Say this gently, of course. Moreover, what we do under the supervision of another is generally better done than what we do alone. If you did now what you did as a child—let some one else hear you say your prayers—you would most likely say them more regularly and reverently.

So with Confession of sins, you will take more pains about it when it has to be done in presence of another. Some people have not had their eyes opened to their sinful state till they came to Confession. Persons, for instance, have been known to justify their want of charity towards some one person. Confession has helped them to forget and forgive, and Communicate less unworthily.

4.—“Confession lessens one’s sense of responsibility, and enslaves weak souls.”

Reply.—It has the very contrary effect. If Confession was merely kneeling down and hastily repeating one’s faults to a Priest, it certainly would make people think lightly of the danger incurred by their souls when sinning. But Confession requires people to be penitent *before* they ask to receive Absolution, and a firm purpose of amendment also; the penance enjoined is also a reminder after Absolution that they are in a situation of grave responsibility to watch and fight against all sin in earnest. It is a fact also that people who rightly use Confession feel their responsibility for offending GOD or hurting His cause in *little ways* far more than those who do not go to Confession. Over and over again it happens, that persons who would be tempted to find excuses for their sins are helped by their Confessors to see that they themselves are really in fault and responsible for them.

As for “enslaving of souls,” because influence over souls in the Confessional may have been abused in some instances, yet the abuse of a good thing in some instances, is an absurd argument for giving up that good thing altogether. Every science has been misused and abused. In our

own branch of the Church, tyranny over souls is not so common as ignorance or enmity imagines. In the Church of England *no one is compelled* to come to Confession, and the dealing with souls is of the nature of counsel and fatherly direction. All submission is voluntary as regards direction. And the poor, weak, abject, sickly soul, with no will of its own, that cringes and obeys to its loss of spiritual health, is a thing far more rare than popularly supposed. It would be the simple duty of any Confessor to warn and reprove any one that seemed to *lean too much* upon his guidance, and to walk losing all sense of its own individual responsibility.

We who receive Confessions know very well that the over scrupulous are strengthened through the practice of Confession. We are often thanked by parents for our work in this respect, though of course the power that worked in their children was *not of us*.

5.—“Confession is objectionable because penitents cannot help mentioning home affairs, family secrets, and sins of relations.”

Reply.—It is a well-known rule that one is to avoid, as much as possible, all allusion to the faults of others in one's own Confession. Penitents, when they do mention the faults of their friends and relations, do so generally to ask their Confessor to pray for their conversion. Whatever is mentioned to him unavoidably in Confession is sealed, and those who object to Confession for this reason must also be very uneasy about their faults being talked about in ordinary conversations, where there is often no seal of charity, or no thought of keeping the matter secret. Need-

less mention of another's sin would at once be checked.

6.—“Confession is objectionable because sins of impurity have to be mentioned, and such things ought not to be spoken of,” &c.

Reply.—The simplest answer to this objection is the plain fact that Confession helps souls to conquer temptations to impurity. Souls that have sinned in this way often could obtain no peace or improvement till GOD led them to Confession. Souls in numbers are daily blessing GOD that at last they have found the help they needed, and that purity is returning.

“Let this be said : they who, through ministering to such as often sinned and have again been brought back to GOD, have known their whole sorrowful history, have had no doubt, that, humanly speaking, in some cases, *early Confession would, by the blessing of Almighty GOD, have saved them from their sin and misery*; and then let men think whether it be not possible, that this suspicion of Confession may be sowed by the father of lies himself, in order to keep his own kingdom undisturbed, and carry on his ravages in the soul unhindered.”—*Dr. Pusey.*

There are, doubtless, many Roman books and manuals which, while containing much that is good and helpful to souls, at the same time are very full of matter proving that their authors, however pure themselves, were terribly lacking in discretion in what they printed on this subject. Without the remotest sympathy with those whose chief delight seems to be in abusing everything Roman, the Author cannot but feel that many Roman publications do contain such indiscreet,

dangerous writing on chastity and impurity that there is no cause for surprise in the fact that many who look into these books apprehend danger.

A short time ago, a very fierce and not very honourable attempt was made to prove that English Priests asked improper questions of all penitents who came to Confession. A manual for the use of Confessors was quoted to prove the charge. The charge was made and taken up by the press, and in both Houses of Convocation. The amount of evil speaking, lying and slandering that took place, is fearful to think of. One of the passages relied on to prove their case was really an extract from Jeremy Taylor. People were pressed to believe that because in some cases certain questions have to be asked, therefore the same questions must be asked of everyone! wherein, of course, ignorance or malevolence was strongly shown. The fact that the book contained caution after caution against unnecessary or dangerous questioning was conveniently ignored, when the damaging fact had to be faced the reply was made that "cautions or no cautions, a system that would allow for such contingencies must be fraught with danger, and could not be tolerated." What these good people really meant was that sin ought not to *be*. But as long as sin does exist in the world, as long as the Church is in the world to rescue people from its ill effects, so long will faithful ministers of God have to deal with sin-stricken souls. One would be curious to see a guide to the making and receiving a Confession which would exactly meet the wants of each case. Till this is done, penitents must do their best to make a full Confession, so as to avoid all needless questioning, and Priests

must patiently bear the attacks of the world, the flesh, and the devil, and do their best to help souls who come to them, knowing that it is to GOD, not man, they have to give account. There can be no doubt that sins of impurity, or rather consciences haunted by them, drive many persons to seek help and peace in the practice of Confession. Those who have those sins upon them often have a difficulty in confessing them; a judicious question, and the simple answer "Yes," has often helped a soul to get rid of the burden fully, which it had feared it might be tempted to conceal if left entirely without help. Not this only, but some amongst the young, from fear, ignorance, misapprehension, injudicious remarks of relatives and friends, have accused themselves of some dreadful sin; a judicious question has led to the proof that they were innocent, and a mountain of misery has been thus removed, which might, if left, have utterly crushed some young soul. Those persons who imagine or say evil things against Confession, have no idea of what a Catholic priest is; they think of him only as a man like unto themselves, and judge him accordingly. They forget or disbelieve the fact that he is set apart for a special work with special help to perform it. They do not believe in Holy Orders, they ignore those solemn words, "Receive the Holy Ghost for the office and work of a Priest in the Church of God." They regard him not as a person who in his priestly character is altogether separate, a human being with a special commission from GOD, assisted by His grace to discharge the duties of his office among and for the benefit of the rest of mankind. Unless Ordination is in some sense a Sacrament, Priests are only men with

like powers as well as similar passions to their fellow-men, and with no extra special grace given to them to carry on their work—that work being the salvation of sinners, the eradication of sin in every soul they come in contact with, the applying of means of grace to cleanse from sin as in Baptism ; bestowing comfort and pardon to sinners on their repentance, as by absolving them, and bringing the Strengtheners and Refreshers of souls to all in the Holy Communion. The Catholic lives in the supernatural, the Protestant does not, and therefore *fears* less : one could not trust him therefore in the delicate task of dealing with souls of men or women. Look at the belief of the two about themselves and their office. The Priest who is a Catholic should be trusted where the other could not be, as in the Confessional ; for in looking at the officers of the Church, we must consider what they are professed to be—not so much whether individuals among them live up to the standard, but rather what does the Church suppose a Priest to be, and does that description of what a Priest should be give us reason to think that the purity of those who confess to him would not be endangered ? The Catholic Priest must thus think of himself : “ I was made a member of CHRIST and a child of GOD in my baptism ; I am *now*, sinner though I be, the very temple of GOD ; that He dwells in me ; that I cannot think, speak, or move a muscle of this frail body without setting in motion that which GOD has sanctified ; that I cannot sin in thought, word, or deed without defiling the members of CHRIST—without shaming the Holy GOD Whose child I am. This penitent, too, I am not alone with him : I can dispense no

Sacrament, or even speak as a Priest in any function, without the present aid of GOD the HOLY GHOST. I believe in the Communion of Saints as well as in the ministry of Angels, and I have reason to believe they, too, rejoice over any one sinner that repenteth. Every remission of sin, every fresh application of the merits of the Cross, is a fresh triumph of JESUS, and a glorious company must cluster round to witness it. How dare I tamper with this soul before these heavenly witnesses? I believe my Bible, too—what preacher on earth dare interpret it so literally as the Church does to me, especially the passages bearing on the Sacraments?—and in it I read that for every idle word I must give account at the Day of Judgment! How much more strict a scrutiny shall I have to undergo for every word spoken to a soul in solitude about its repentance and its sin, when it was hanging upon my lips for counsel or pardon in the Sacrament of Penance?" None but a worse than Judas, or a lunatic, would dare wilfully to instil any poison into a soul, or suggest ought pernicious to it, when trying to throw off its sin, and start pure once more after its penitence and absolution. But, moreover, the Catholic Priest goes to Confession himself. This is another reason for our confidence in him; for if, as it is thought, penitents are only strictly examined about the seventh commandment, such a breaking of it as this would very soon be found out, and he would be not likely to do it again, though, of course, this is a poor satisfaction to read of as regards the penitent who was hurt by his sin. Such a Priest would most likely never go to Confession at all; but none but a downright villain would ever wilfully try to taint the purity of any

soul anywhere. But it is said it might happen through want of skilfulness on the part of the Priest, or by some fault of the penitent. To this it may be replied, that GOD is not likely to let any soul suffer when coming humbly and in the spirit of self-sacrifice (as penitents must come), through a mere inadvertence ; and even if He did so allow it, yet the argument is absurd. Must we never travel any more by rail because of accidents caused by unskilful men, and give up the penny-post because occasionally letters have been known to go wrong or get damaged ; or, as Mr. Gresley put it, give up preaching because heresy has been taught occasionally from the pulpit ? All who go to Confession would, I think, solemnly swear that they never learnt any new sinful idea or practice from any of their confessors. The Catholic Priest, too, indulges in self-examination, and frequently Communicates, and has daily services, and a more reverent idea and care for all the things of GOD (as I said before, he lives in the supernatural) than the Low Churchman or minister of any denomination, who is a different being altogether ; and if *he* has these graces and the feeling of the immediate presence of GOD in all he says and does, it is simply because of some extraordinary favour of GOD to him, but there is nothing in his religion which would lead us to have confidence in its professors as a body. Their views of the change wrought in us at Baptism (if they hold any), neglect of daily prayers, their non-practice of Confession, and infrequent Communion, give us little ground for trusting them as confessors.

They may, perhaps, spend whole nights in prayer for what we know ; but if they *are* men

of prayer, we have nothing to make us think so, as they have no daily public worship of GOD, and therefore are not so likely to be helped by Him to perform their ministerial offices properly. They Communicate but seldom, therefore we have no reason to expect them to be so pure in mind and body as a Catholic Priest; and even if they did Communicate as often, *what* they believe they receive is altogether less, and the benefit to them may be less in consequence. Catholic penitents, as well as Priests, frequently Communicate, therefore they are purer, and would not have sins of impurity to confess near so often as they, the Protestants, seem to expect; for it is a fact that any Catholic could testify to from his own experience, that frequent Communion purify and altogether seem to banish impure desires, or else weaken their former hold, or impart power to drive them away as soon as suggested. It must be so with those who Communicate often and worthily, for their bodies and souls are continually being cleansed and washed by the sacred Body and the precious Blood of CHRIST; and none but Catholics believe they *really* do receive JESUS in Holy Communion. Any Catholic can testify to the truth of this statement, that since they began to go to Confession, and to believe in the Real Presence, impurity of all kinds has far less power over them as a temptation. Few first Confessions are made without acknowledging a fall of some kind in this way, either in thought, word, or deed; but since then, numbers of Confessions have been carefully, prayerfully prepared for, and been received without the subject being even alluded to; and when the sin has happened again,

it has caused more pain and sorrow than many much worse of the same kind committed before the first Confession, showing the growth in holiness of the penitent.

These opponents of Confessions always try to make out that only women go to Confession (which is of course an absurd notion), and they also suggest that women are more questioned on these painful subjects than men are—another insane notion. However, let us suppose a case for the instruction of those who only speak against the Confessional from hearsay, and not from experience. A woman, among other things upon her conscience, has a sin of impurity troubling her: she goes to Confession at regular intervals. As a Catholic, she has been taught the Sacramental character of the ordinance, and that it would be a great sin to come to it carelessly. She has books on self-examination and repentance, and, as a matter of course, prays before preparing for Confession. Now, what questioning on the seventh commandment would she have to undergo? Possibly none at all, and nothing that could hurt her sense of purity if examined on the point, for this reason—namely, that the penitent is supposed to have been instructed in Confession, and to have prepared properly for it, and to confess things just as they happened, fully and truthfully. They accuse themselves humbly and fully of their sin, how it came about, what it was, how often it occurred, and so on. One cannot explain from this sin, but take “anger.” Now, a badly-prepared or uninstructed person would most likely say, “I have given way to anger several times since my last Confession.” Then they *would* have to be questioned. “Given

way to anger" might mean striking a blow (perhaps a relation), ill-using school-children, hasty answer to a parent, stamping the foot, wishing harm to some offender, calling somebody a name, &c.; and thus, if a person said they had been impure, such a short general statement would not be satisfactory. It might be thus stated to avoid confessing the actual nature of the sin, to escape a stern reproof or a sharp penance; and the confessor would have to put questions.

But persons coming after careful preparation to Confession, as they are taught to do, would have stated the sin just as it was, fully and clearly; and perhaps hardly a single question would be necessary as to the details of the sin—only a question, may be, of how long since a similar fall had taken place. Penitents know that the Priest is not omniscient, and that he trusts them to be open, as in the sight of GOD; and they know that the simple narration of any sin prevents any unnecessary questions upon it. A Catholic Priest, too, has an inestimably greater idea of the value of a soul in the eyes of God than any one else can have, as is proved by the stress he lays upon the necessity of frequently, rightly, and duly administering and receiving the Blessed Sacrament for its benefit; and so in Confession he does not regard himself as having a mere consolatory interview with a penitent, and only having to converse as best he can for her comfort, but he looks upon it all as a *sacramental office*, and the instant the penitent kneels before him he begins it, in the Name of the FATHER, of the SON, and of the HOLY GHOST, and nothing then is spoken by him carelessly, wantonly, or with intent to corrupt: he

dare not if he believe in the Judgment and everlasting Hell, which all Catholics do believe in.

It is hard that medical men should be more trusted than Priests with the honour of our women—that they will not ask them needless questions, or be too searching in their examinations to get at the root of any disease—and yet, as a fact, as many scandals have occurred from their misconduct as from that of the Priests of the Church of England. Next to ours, their profession is the noblest, and no other class honour the medical profession more than we do; yet they have no reason to show why they should be trusted more than us with the purity of our women. No man works harder to qualify for his profession than a medical student (as the author can testify from his own experience); but he has no such rigid test and solemn exhortation and questions to answer as the candidate for the priesthood has at his Ordination. They ought to be more scientific, and they may possibly be holier men than the clergy; but the public have no *à priori* ground to conclude so, nor does their profession of itself require it.

Many who bring these odious charges against the practice of Confession are good men, who, not having been to Confession themselves, cannot from their own experience feel the groundlessness of the calumnies heaped against it. Many however there are who, it is to be feared, deliver their testimony because “to the impure nothing is pure;” many of them are enraged because Confession has saved their victims from their clutches, and to declaim against Confession is to them a sort of revenge. They know full well that the first time any of

them went to Confession many sins of impurity would have to be acknowledged ; it is a cry therefore got up in self-defence. If they were all immaculate in this particular, not a quarter of this anxious clamour would be raised by them. They are evidently afraid of Confession becoming a general instead of an exceptional custom among the members of our Church ; and the chief excuse they eagerly put forward betrays the cause of their opposition to it. They cannot think without being very uncomfortable of telling to another man that which no one knows of but themselves and GOD. The inference is daily being drawn by an increasing number that ninety-nine out of a hundred of those who declaim so violently, write so bitterly, and hint so darkly about the impurity of the Confessional, are sinning grievously against purity in some respect.

Those who in malice declaim against Confession as hurtful to purity must first justify their conduct in publishing such infamous pamphlets as *The Confessional Unmasked*, in voting for the institution of the Divorce Court, and the Bill for marriage with a deceased wife's sister, and in the granting of licences for marriage of adulterers. Let these persons ask themselves " If Priests in general do designedly or by carelessness or ignorance teach impurity, if Confession panders to it, how is it that those given to this sin do not flock in thousands to the Confessional to learn some new form of indulging their cherished evil passion ?"—a sin that holds thousands in chains, and which, beloved while it is hated, is ever prompting the victim to find out some new way of gratifying his sinful desire. But they do not come,

for the shame of confessing such sins keeps thousands from ever confessing at all ; and we who have heard the first Confessions of those whom the world looks upon as outcasts among the poor, but only "fast" in higher life, know that souls which have gone to the very depths of this hideous sin sometimes weep when recalling the remembrance of acts which their judges talk and read about complacently in society ; and we know that the Confessional is only sought for the obtaining of peace, and some of us, who can read a soul through as well as any human being can, know that out of all the Confessions we ever heard, no penitent ever came from any prurient motive ; and that those who have thus sinned have come simply because the grace of GOD, prompting them so to do, overcame their reluctance to enter the Confessional for the sake of finding peace to their souls, which all the while dreaded the ordeal. No ; in spite of all the calumny the devil and sinful man have heaped upon Confession, GOD has so protected it among us that many dread it for its sanctity ; they are not repentant, and so they foully abuse it out of hate, and to justify themselves for not making use of what they don't believe in.

There is, of course, a class of persons who are only prejudiced against the Confessional by the abuse heaped upon it by those who hate the Catholics : these persons are many of them good, sincere, really pious Christians, and they, without using the un-Christian language of some Protestants, yet believe that the Confessional does or might endanger purity somehow or other. All that one can say as regards such persons is this—

that they are prejudiced against a thing by report, and do not form their opinion from what they know by experience. And supposing it had so happened to them that they had once fallen in with a wicked or unskilful confessor, who said something to shock them, it is no reason for condemning the whole thing : it would be as wise as never calling in a surgeon for an operation because one had been known to have once bungled an operation so much that his patient died. And what they hear by report, is it worth much? What penitent has ever told them they got harm from a good confessor? Do they know one who ever got harm from a bad one? Did they hear it from the injured person's lips? Is it a thing likely to be mentioned? Did they also hear the Priest's version of the affair? Is he not bound to secrecy, so could not defend himself? Is it fair to hear only one side? Such a thing, if it happened is not likely to be told to any but the most intimate friend ; and if it was told to many persons, the thing would have got about, and the Priest—poor man !—would soon figure in a paper of the *Rock* or *Record* stamp, and the Roman papers would not have helped to hush it up. Let the reader call to mind how many such cases he knows the real facts of, and then consider that Confessions by hundreds are now made by all ranks and classes all over the country ; so, as we argued before, to cry down a good institution because a few may have abused it, is absurd.

Many too are very inconsistent, for they will hand over their daughter in marriage to a man whom she has known only for a few months, to live with him all her life ; and GOD only knows what power

for evil he may exercise over her body and soul in the course of time. Yet the poor Priest, whose only thought and prayer is to help her to Heaven with advice about her sins, is denied ten minutes with her in the Confessional, all of what there passes being done in the Name of the Blessed Trinity !

Nothing but the grace of GOD prevents Satan spoiling anything ; where that is wanting, sin is present. But the following summing up of reasons why we should be trusted more are worthy of consideration :—

a.—The belief of the Catholic Priest that if he sins he does so with the members of CHRIST, and his faith in the tremendous responsibility of worthily executing the high office of a Priest in the Church of GOD.

b.—The Priest believes that it is worse for him to sin than a layman. What must he think of the sin of tempting those he was sent to rescue ?

c.—The testimony of penitents as to the purity of the Confessional ; the increase of their number, in spite of the foul calumnies in circulation ; the fact that some of the best, purest, and most saint-like men and women one meets with do go, and advise others to go, to Confession.

d.—That it is an insult to the women of our nation to think they would permit or listen to impure suggestions or questions from the lips of a Priest, when put from any sinister motive. They are utterly unworthy of the title of “Christian gentlemen” who assert that women go to Confession for any reason or from any motive except to be assured of the pardon of their sins.

e.—That it is a rule known universally among

Catholics that the greatest possible care is to be taken by the Priest not to ask unnecessary or injudicious questions that might suggest evil, especially on the subject of the seventh commandment.

f.—That although naturally there is more reluctance to confess a sin of impurity, yet numbers of truthful Confessions are constantly received without the subject being even mentioned.

“Purity of soul is guarded by Him Who gives it; it is not easily injured, even by one unskilful. Where it exists, it carries its own evidence. It is not blighted by all the foulness of the world, much less will it be by the Priests of GOD.”—*Dr. Pusey's Letter to U. Richards.*

7.—“Confession is objectionable because it is a Roman practice.”

Reply.—This is a most absurd and ignorant objection. The Church of England, as part of the One Catholic Church, invites her children to Confession if they cannot quiet their own consciences, and requires her Priests to move sick people to Confession if they feel their consciences troubled with any weighty matter. It has been frequently stated that Confession leads people to Rome—which is false. It is true that many persons who have been to Confession have foolishly seceded to Rome; but confessing their sins had nothing to do with proving to them the infallibility of the Pope, or that the Church of England was an heretical sect. On the contrary, it is a favourite method with unscrupulous Roman controversialists, wanting to shake the faith of Anglo-Catholics, to tell them that they have never received Absolution, that they are yet in their sins, because the poor Church of England has no Priesthood, or if she

had, her Priests have no mission or jurisdiction. If a doubt can be instilled that one of the chief sacramental comforts of the soul is but a sham, and that the reality must be sought elsewhere, half the work of perversion is done with a simple and impressionable person. But Confession itself had nothing to do with the secession of anybody. Neither is Confession strictly Roman any more than the Nicene Creed is. The Church of England offers Confession as a privilege, and advises it as a comfort and help. Rome practically makes it compulsory; but the Blessed Sacrament is not more in the keeping of Rome than England. Indeed, there is every reason to believe that Confession is a more real thing with us than in the Roman Communion; I mean that it is voluntary with us, compulsory with them. The author remembers two persons in one week, strangers to each other, both giving him as their reason for wishing to return to the Anglican Communion "that Confession seemed now only such a matter of form." No Anglo-Catholic is compelled to come to Confession, so when he does come it is because he feels the want of help and the need of Absolution; so there is every reason to believe his Confession to be real.

This is the practical teaching of the Roman Communion.

Poor Man's Catechism, by the Rev J. Mannock, O.S.B. (Burns & Oates), new and revised edition, p. 172:—

"Let no one therefore presume to say that he can obtain the pardon of his sins by faith, by a secret confession of his sins to GOD alone, or by an interior sorrow or contrition independent of

this or any other Sacrament. . . . Penance, then, is our only refuge, the only plank whereby we can escape eternal perdition after the shipwreck of our conscience by sin, and is as necessary to be applied to our souls as Baptism is to take away original sin. Baptism can be applied but once, but this as often as we fall into sin; we must, then, have recourse to it, or we are *lost for ever*. Speaking of this Sacrament, CHRIST has said, 'Unless you do penance, you shall all perish.'" (S. Luke xiii. 3.)

Keenan's Catechism, p. 200 :—

"Q. Can you produce any other texts of Scripture on this subject?

"A. S. James v. 16 says, '*Confess therefore your sins one to another, and pray for one another, that you may be saved.*'" Here we have *confession to man* laid down as a *condition to salvation*!

Take now the teaching of a well-known, highly-respected English Priest. In his pamphlet, *Sacramental Confession*, pp. 7, 17, the Rev. C. F. Lowder thus writes :—

"We do not assert that the practice of Confession is absolutely necessary to the spiritual life, but that it is highly conducive to its healthy development." "Whatever then may have been the abuses of habitual Confession under the compulsory system of the Roman Catholic Church, amongst other nations . . . yet these do not affect its *voluntary* use in the *freer* system of the Church of England."

8.—"How can a man forgive my sins? What authority has he to do so?"

Reply.—Look at the words said over a Deacon when being ordained Priest, and then look at the Absolution in the Order of the Visitation of the Sick.

There it will be seen that the Priest pronounces Absolution, in the Name of GOD, with the authority given him at his Ordination. Pardon of sin is from GOD bestowed on the soul, either directly from Himself to a sinner confessing in secret, or through His Minister pronouncing Absolution. One of the most popular manuals of Confession is entitled *Pardon through the Precious Blood*.

Remission of sins is given in Holy Baptism, but the Priest does not pretend to put away sins in that Sacrament by any power of his own, neither does he pretend so to do by his own power in pronouncing Absolution.

9.—“But how can the Priest be sure that he ought to pronounce Absolution over each person who confesses to him? How can he know if the sinner is truly penitent or not?”

Reply.—The Absolution is of course conditional; it is to be pronounced only over those who “truly repent,” and the penitent solemnly asserts that he does truly repent. See the form of Confession. He confesses to the Blessed Trinity, declares he is “heartily sorry and purposes to amend, and asks pardon of GOD.” What more solemn declaration could be made? See, too, the act of contrition following the Confession in the little manual, *Pardon through the Precious Blood*. Confession being voluntary in the Anglo-Catholic Communion, it is not likely persons would come to Confession unless they were penitent; and if they are not penitent, but deceive the Priest, these words of our LORD may furnish the answer: “And if the SON of peace be there, your peace shall rest upon it, if not, it shall turn to you again.”

How does a person who does not go to Con-

fession know if he truly repents any more than a person who does go? He may say he feels forgiven—very well; if another person after a hearty act of contrition feels forgiven, what harm does he suffer in making his Confession again to GOD in the hearing of His Minister? It cannot make him less sure of pardon; it may at least help him to be quite sure his own deceitful heart and his ghostly enemy have not deceived him into a premature assurance of pardon.

“We do not,” says S. Cyprian, “anticipate the Judgment of the LORD, Who will come to judge, but that if He shall find a sinner’s penitence full and entire He will then ratify what has been determined by us. But if any have deluded us by a feigned penitence, GOD, Who is not mocked and Who looketh on the heart of man, will judge of those whom we have not seen through, and the LORD will correct the sentence of his servants.”

10.—“Judas confessed his sin to the Priests, and see how little good came of it.”

Reply.—This silly argument has sometimes been urged. If there had been one upright Priest amongst those to whom Judas acknowledged his sin, he would have gone to him and advised him to have sought the pardon of the victim of his treachery, as the best reparation and proof of his sorrow. And if Judas had gone and thrown himself at the feet of JESUS and implored forgiveness, who can doubt what the result would have been? Instead of which, all the Priests told him to go away, and gave him no counsel, and the result was his despair ended in suicide. Those clergy who refuse to hear Confessions very much resemble these Priests in their treatment of souls troubled by guilty

consciences. A person feeling by his sin he has crucified the SON of GOD afresh, is told by them, "We will not help you." "See thou to that." The Judgment Day will prove many souls to have been lost that might have been saved, by this heartless unfaithful conduct on the part of the stewards of the mysteries of GOD.

11.—"Confession should never be habitual, it should only be used when there is real necessity for it. It should not be taken regularly as food, but rather as medicine."

Reply.—Certainly, and when a soul has no sin in it, it may leave off the medicine altogether; but as long as sin is present in the soul it is wiser to keep up the use of the antidote, and medicine is better taken regularly. This medicine objection proves a little too much, it would encourage very frequent Confession, in some cases—morning, noon, and night—once daily at the least!

12.—"Confession must enervate the character, and they who go to Confession loose their manliness."

Reply.—What can one answer to this very insulting objection? What is the meaning of manliness? If it is used as meaning bodily strength, activity, and powers of endurance, it is a useless argument. Is it wished that twenty men who go to Confession should challenge twenty members of the Houses of Parliament to an athletic contest. I should have no fear of the result. Does it mean that Crecy and Agincourt were battles won by cowards? or that Irish Catholics are unfit to wear soldiers' uniform? No it must mean something else. "Persons who go to Confession are silly, weak, ignorant, timid souls, with no strength of

character about them;" this is what is meant. But who is to judge? The way the Catholics are attacked anonymously and unfairly as well as foully, the way some oppose them by always joining with the multitude against them, the way those who ought to speak up for them keep silence, only proves that their opponents are not the highest types of manliness. It is a bad cause which has recourse to insults in place of temperate arguments.

"Men readily enough admire the manliness of the cricketer defending his wicket against a dangerously swift bowler; or of the rider in the hunting field charging some awkward fence; or the courage of the soldier volunteering for the Ashantee war. But I believe there is a higher courage and a truer manliness in making a first Confession of a life full of sin and painful revelations; at any rate, I have known the most manly fellows shrinking from it for a long time, until at last, conquered by grace, they have dared to open their inmost heart, and expose their whole life nobly and courageously in Confession. When I think of the fearful moral cowardice which is concealed under the reckless exterior of a man of the world, as well as of a Whitechapel rough, who alike shrink from the ridicule of the society around them, I give the palm of manliness to the gentleman or the coalheaver who has the courage to go to Confession, and is not ashamed to acknowledge that he does so. Yet we hear of Confession destroying that manly independence of character which is supposed to be a special trait of an Englishman. Surely those who assert this are ignorant of the elements of a true independence.

For such an independence is not a mere obstinate assertion of self, but a true estimate of that individual responsibility in the sight of GOD, which leads us to brave opposition in a righteous cause. And no means is better adapted to foster and deepen the sense of individual responsibility, and to inform the conscience concerning the right and wrong of our actions, than the habit of constant and careful examination, which is a necessary preparation for a good Confession. If by a manly independence is meant that lawless freedom which sets all restraints of religion and morality aside, in order to indulge freely the natural lusts and passions, then the habit of Confession checks and restrains its licentiousness; but surely such is not the manly independence which is the boast of an Englishman, or at least of a Christian Englishman. The man whose conscience is right with GOD is the bravest champion of all that is right and just, the most consistent advocate of the true liberties of his country and nation."—*Rev. C. F. Lowder's Letter.*

13.—"Perhaps, as a very exceptional thing, a person who has done some very wilful gross sin, might go and seek help from a clergyman; but habitual or occasional seeking of relief for a burdened conscience is not to be thought of."

Reply.—There are some sins which the world may not think very bad, or may not notice in a person's character, but which may be very abominable in GOD's sight: spiritual pride, acts and words of insincerity, unreality, may frequently be consented to, and the person who seems so good in the eyes of the world may invariably feel a bitter reproach of conscience, and need relief as much as many an open profligate.

“When souls are all exactly alike in their states of grace and faith, and all consciences are equally tender, then you may begin to decide how often souls may feel the need of Confession, and may seek for Absolution; but until foul, angry, uncharitable words prick the consciences of some who utter them as deeply as a slightly impatient thought barely consented to pains a soul that lives close to GOD, it will be impossible to settle how often people may use Sacramental Confession.”—*Letter to Lord Shaftesbury (Palmer)*.

14.—“Why not be content with confessing sins to GOD privately, and receiving strength and refreshment of soul in Holy Communion?”

Reply.—The fact remains that numerous souls are not thus satisfied. And numbers and numbers of people do not go to Communion at all, or half so often as they ought, because they say they are not fit, or must wait till they improve before they go. Confession is the very help these people want.

15.—“There is no need of any mediator besides our SAVIOUR. Why should any one man or Priest stand between our souls and GOD?”

Reply.—Why was S. Philip sent to the eunuch? Why was S. Paul (converted by the voice of JESUS Himself) sent to Ananias to be told what he should do? Why were the Apostles sent to preach and baptize? Did the objector settle for himself the Canon of Scripture?

16.—“A person who goes to Confession must always feel ashamed, and in the power of the Priest to whom he confesses.”

Reply.—Another fancy, contrary to practical experience. The feeling of the penitent is that

their confessor is the best friend they have on earth, and one to whom they can turn for help in matters which they could not speak about to any one else. How many there are, for instance, struggling against impatience, whose husband, wife, parent, or best friend, would be bored by being frequently consulted on such a matter. Nothing proves the sacramental nature of Absolution more than the fact that Priests can meet their penitents and penitents speak to their confessors as if a Confession had never been made or received. What a Priest hears in Confession is as if he knew it not afterwards. And so far from penitents feeling such shrinking dread of the Priest who knows the secrets of their soul, it is rather the other way.

It is, too, a sad truth that many feel and say that their confessor is nearly the only person to whom they can talk freely without dreading to hear something profane, sceptical, or impure.

17.—“People who go to Confession are no better than those who do not go.”

Reply.—Who is the judge of that? How many people does the objector know who go regularly and reverently to Confession? How does he know that they would not be worse than they are if they did not go? Perhaps he is intimately acquainted with twenty persons out of twenty thousand who go. Let him count all the people he knows well who do not go to Confession and then consider well if, on the whole, they are so remarkably superior in all Christian virtues. There never was, and never can be, a case where a person truly repenting, earnestly resolving to amend, quietly and regularly practising Confession, who was ever the worse for it. There may be some who have

used it lightly or wrongly and been the worse for it, just as there may be unworthy receivers of Holy Communion, and who therefore receive hurt ; but then the abuse of a good thing does not prove its right use to be hurtful.

18.—“It is impossible to remember all one’s sins, so how can the Priest absolve a penitent of them?”

Reply.—And how can a person confessing to GOD in secret remember them all? GOD takes the will for the deed in both cases, and the penitent in sacramental Confession is more likely to have all his sins forgiven, as he has taken more trouble about them, and has put himself in the hands of GOD’s Minister in order to be helped to find them all out. And he says in the *Confiteor* that he is sorry for all his sins, including those he cannot remember and those he knows not of. Few people who do not go to Confession are as particular as that.

19.—“The Absolution in the Service for the Visitation of the Sick is only a release from Church censures?”

Reply.—Look at the beginning of the service and consider the title “When any person is sick,” etc. Would a person under Church censures be allowed to take part in the service preceding the Absolution, to join in the Lord’s Prayer? Do those who say this is a release from Church censures desire then a return to the stricter enforcement of the Church discipline? The Absolution is of *sins* which the sick man has been moved to confess, not of his excommunication, which would of course be a notorious fact.

20.—“The Absolution is followed by another

prayer for pardon, therefore the Absolution is on Absolution."

Reply.—The objector is of course unaware that a similar prayer might be found in use in the Roman Communion. Would the objector be content with only once telling GOD he was sorry for the greatest sin of his life? The Absolution is the pronouncement of pardon, the prayer is a supplication for the comfort and refreshment of it and for GOD to seal it.

21.—"The Apostles had power to work miracles, perhaps they could absolve, and their miracles were their credentials if they claim to exercise this power."

Reply.—This proves too much. "These signs shall follow them that believe." Matt. xvi. 17. Does no one now believe because no one works miracles?

22.—"Are not all the Bishops of the Church of England against Confession altogether?"

Reply.—Certainly not. They are opposed to any distinctive Roman doctrine of Confession, not to Anglican practice. They object to its being "enforced," to its being "habitual," meaning, I suppose, that persons should not go more often than they need. See Pamphlet by the Rev. Orby Shipley, *The Bishops on Confession*, pp. 46, 47.

23.—"Roman Catholics deny that the Church of England sanctions Confession."

Reply.—It is their interest to do so. Some, however, have been too honest. Cardinal Wiseman in his *Moorfields Lectures* says, "Doubtless, too, the practice of Confession is enjoined in the Established Church in the same terms as by us The difference between us is, that we practice what the

others have pronounced expedient ; that the (R.) Catholic Church exacts that duty which they keep confined to their books."

Dr. Newman (*Apologia*, p. 171) writes :—

"I challenge, in the sight of all England, evangelical clergymen generally, to put on paper an interpretation of this form of words (the Absolution in the Visitation of the Sick), consistent with their sentiments, which shall be less forced than the most objectionable of the interpretations which Tract 90 puts upon any passage in the Articles."

Keenan's *Controversial Catechism*, p. 201 :—

"Q. *Does the Church of England teach anything on this subject?*

"A. Yes ; the Book of Common Prayer teaches both Confession and the power of absolving."

24.—"Young people had better tell their spiritual troubles to their parents or guardians ; they are the natural and proper persons to help and advise them."

Reply.—Many a son and daughter would say, and have said, "I would sooner die than that my parents should know of my sin." Sometimes, alas ! the parents are the aiders and abettors of their children's sin. Most parents would rather not know of some grievous fall ; and as regards what people call "little sins," they would object very much to being constantly told of them.

25.—"Anglican clergy are not properly trained to hear Confessions."

Reply.—This is a point of discipline. If a man has a deep view of his office, a zeal for GOD, love of souls, and sound sense and discretion, and goes to Confession himself, he can fulfil his duty as a confessor very well. As for confessors in the Ro-

man Church being invariably better qualified for their office, the author has had plenty of reason gravely to doubt it.

But controversy will never make people believe in Confession ; nothing will, but the leadings of the Holy Spirit, teaching them more fear of sin, judgment, hell, and more compunction, contrition, and love of GOD.

Why is it that people are so scandalized if a clergyman's conduct is not what it should be ? If he is only as every one else, with no special duty and powers, why is every one so shocked ? It is because the clergyman has the responsible duty and authority no one else on earth possesses of helping souls from sin by the administration of the Sacraments, and authority and responsibility given him by GOD to use for edification of souls.

As with all the good things of GOD, Confession is liable to be misunderstood by the ignorant, reviled by the irreverent, disapproved of by the inexperienced and prejudiced. And if there are cases where people misuse this Sacrament, or any other, the Sacrament is nevertheless of GOD, and therefore not to be looked upon as either useless or hurtful. But if rightly approached and practised, words cannot express the wonderful help to improvement, and check to sinfulness, afforded through the Sacrament of Absolution, and as the Author is writing for those who know little of this subject, he wishes to say, and hopes it will not seem egotistical, that having tried to read every book and pamphlet bearing on Confession that has been published of late years (for and *against* the doctrine and practice), being well acquainted with the usual objections and prejudices of those who

have never been to Confession ; having some knowledge of how souls are helped and blessed who do go to it ; having seen before Ordination more of varied life in the world than most men who have been called to the Priesthood, and knowing, therefore, a little of how these deep things are viewed and talked over, or put out of sight by souls of all kinds, he solemnly declares that in spite of all the nonsense, ignorance, prejudice, misunderstanding, scandal, gossip, controversial writing, and bad examples of many professing Catholics, that, under GOD, Confession is keeping countless souls from sin and despair, and helping them upwards towards perfection ; and his firm belief is that at the Day of Judgment, if not in their dying moments on earth, bitter, most bitter, will be the grief of many that they never made use of this most helpful Sacrament.

“ Pray Him for His SON’s sake to forgive them all, to blot out all ; do works meet for repentance ; acts of restitution ; acts of humiliation ; acts of penitence ; acts especially of self-denying charity ; whereby Scripture saith, ‘ iniquity is purged away ’ : and though you must see your sins once again read out of that book at the Judgment Day, they will not be your condemnation.

“ It is (as they well know, who have either undergone, or, by witnessing, have shared the healthful suffering), it is enough often, even in health, to turn the head dizzy, when the soul brings before itself the dismal heap of all the heavier sins of a whole life, which by GOD’s grace it can recall. Even then, it must cry out, ‘ I should have fainted, but that I believed to see the goodness of the LORD in the land of the living.’ And is this a task to be reserved to the death-bed ?

“What a task this, when perhaps the hours are numbered, and the soul bewildered with the thoughts of approaching Judgment, and Satan, as he often doth, is assailing him with all his force and subtlety, to plunge him into doubt or despair. Is there not enough to do in this last conflict with the Evil One, that last moment of penitence, and imploring of pardon, and faith, and hope, and love, not to burthen it with aught which can be performed before? It is an axiom of religion, that what is good to be done before we die, it is good to do *now*, lest death surprise us. It were wantonly to presume on the mercies of GOD, wilfully to delay to the last hour anything which ought to be done ere we pass out of life. What if there be no last hour for it?”—*Dr. Pusey.*

“Set before you that dread Judgment-seat, where they who have not before sued for mercy shall find none; imagine every thought word, or deed of shame, all which thou now wouldest hide from thyself, brought to light before the whole company of Heaven and earth; set before your eyes, with our own holy penitent, ‘the just Judge; excuse unavailing; proof unanswerable; punishment inexorable; hell unending. Angels unpitying; the yawning pit; the sweeping stream of fire; fire unquenchable; the prison-house dark; the rayless darkness; the bed of living coals: the worm unsleeping; the chains indissoluble; the bottomless abyss; the wall impassable; the wailing unpitied;’ behold thyself there, trembling, ashamed; all without, terror; conscience within, gnawing; unable to hide thyself or to appear; thy own darkness more intolerable in that light; Heaven, too late longed for, and fading away; the face and the

love of GOD lost for ever ; the misery of devils thy portion for ever ; none to stand by thee ; none to plead for thee, none to deliver thee ; and so 'Judge thyself, that thou be not judged of the LORD' ; so, while there is yet time, say with that same pious penitent, 'I repent, O LORD, I repent ; help Thou my unrepentance, and more and yet more, pierce, rend, bruise my heart.'"—*Bishop Andrewes.*

RECONCILIATION OF THE PENITENT ;

OR,

HOW TO FEEL AT PEACE WITH GOD.

ALL agree that sin deserves punishment.

All sin is terrible in the sight of GOD.

Hell is the punishment for sin.

Every sin we commit is a weighty matter, and the conscience should feel oppressed, as by a heavy burden, after the committal of any sinful act.

To have pained GOD by a little act of carelessness should grieve the soul that *loves* Him.

Every time we sin we break our Baptismal vows, which we renewed at our Confirmation.

A wilful sin is a deliberate choosing of Satan to be one's lord instead of the Holy Loving GOD.—Rom. vi. 16.

Each sin of thought, word, or deed defiles the temple of GOD, whose temple we are.

Each sin is an act of ingratitude on our parts, causing us to deserve to be cast off by GOD.

When we are repentant by the grace of GOD,

we desire not to be cast off as we deserve, not to be destroyed body and soul in hell, to renounce Satan's service again, to renew our promises of faithful service to Him who bought us with His own Blood, to tell Him we are sorry for having pained Him by our sins, to acknowledge to our shame wherein we have been unfaithful, and to take some punishment to ourselves to shew our sorrow for having pained Him, and that by our voluntary abasement and punishment of ourselves we may offer a proof of the reality of our sorrow, so that GOD, as in the case of Ahab, may pardon us on seeing our voluntary penitential treatment of ourselves.

GOD forgives at once where penitence is real.

But the penitent must be *penitent indeed*, and have the best possible reason to believe he is so, else he cannot hope to feel the peace of forgiveness and reconciliation.

The HOLY GHOST moves us to true sorrow for our sins, we on our part trying all we can that our repentance should be as perfect as possible.

There is nothing else that we can think of which we should try more to have perfect than repentance for sin.

Our salvation depends on it.

We have no right to trust we are at peace and forgiven, unless we are quite sure there has been nothing wanting on our part to make our repentance perfect and acceptable to GOD.

If we hear on good authority that there is *one* thing which might help us to make more sure of our repentance being good and acceptable to GOD, then, unless we try this one thing, we have *not* done *all* we can to attain perfection in that on

which our very peace with GOD our Judge depends both here and hereafter.

"Grievous sins after Baptism are remitted by Absolution ; and the judgment, if the penitent be sincere, is an earnest of the Judgment of CHRIST, and is confirmed by Him. Yet the same penitent has yet to appear before the Judgment-seat of CHRIST, that, according to his sincerity, the LORD may ratify or annul the judgment of His servants.

"Yet with these limitations, the pardon upon penitence is absolute as in Baptism itself. Indeed, the commission to set free from sins has by ancient fathers been thought, in a secondary way, to include the power of Baptism ; it is one power, and one pardon, and one Blood diversely applied."—*Dr. Pusey.*

Our sorrow for, and Confession of our sins to GOD, in the secrecy of our chambers, will obtain His pardon *if* that sorrow is real and the Confession accompanied with shame and self-revenge ; but if there is something more than this which we can do to shew our sorrow and our wish that it should embrace every feature that can make it perfect, then surely there can be absolutely no doubt or question in the matter—*we ought to attempt that something more.*

"Better to repent anyhow than not to repent at all. Yet surely they may most hope that their penitence is sincere whom it costs most."—*Dr. Pusey.*

If you cannot quiet you own conscience, why does the Church advise you so strongly to open your grief to a Priest ? She leads you to understand that in so doing you will get that peace you want, and which you often cannot obtain in your

own secret repentance. She knows that peace *will* be given to you thus, because—

Your repentance and Confession will be more perfect and acceptable if offered to GOD in this way.

If it were not more likely to be more perfect in this way, there would be no ground for promising you the enjoyment of that peace which you could not obtain the other way.

The following reasons may help you to see that offering our repentance and Confession to GOD through His Priest must be a better way than doing so by ourselves and trying to feel assured our repentance is accepted.

When you have sinned, you have fallen from grace, you have done something to quench the Spirit, you are in the position of one in disgrace, and however penitent you may be, it is not for *you* to say to yourself, or to take it for granted, you are pardoned.

In sin, or sorrow for a sin, you should not presume to judge what GOD is, or is not doing for your soul.

True penitence is humble—hardly dares to believe itself forgiven, still less to tell itself so.

True penitence feels the blackness of sin so much, that, if it feels forgiven, it hesitates to accept it, except on some authority superior to inward feelings and outside itself.

Satan transforms himself into an angel of light, and it is his interest to whisper peace where there is no peace. He will try to make us think we are forgiven when we are not thoroughly repentant, and if we are thoroughly repentant he will try and persuade us we are not forgiven.

You may be tempted to come to Holy Communion with your sin only half sorrowed for, or with no definite resolutions of amendment; or, on the other hand, after your prayers for pardon, you may be afraid to come to Holy Communion at all, and so lose the strength and peace you want.

You may, perhaps, take a very wrong view of your sin and the resolution or satisfaction you ought to make on account of it. You may be inclined to see the whole affair only from your own point of view. Some feature in your sin might be pointed out to you by another that you have thought nothing of yourself, but which really aggravated the whole guilt of it.

You may be tempted to do nothing by way of self-revenge as a just self-punishment for your sin, whereby you have pained GOD. Or you might be inclined to mortify yourself in some way which would not be suitable, and be no help against repeating the sin.

Experience will prove to you beyond a doubt that you will (by GOD's grace) take more pains in repentance, resolutions, and amendment, if you come to Confession.

In short, sin is so awful in itself and its effects, and quick reconciliation with GOD is of such importance, that to be and feel at peace with Him should compel us, as a matter of common prudence, to do all in our power that is likely to help us to be reconciled and to feel the peace of sure forgiveness. To tell GOD of our sin and to ask His pardon for it in secret is simply not doing all we might to make sure our repentance is acceptable. If we confess our sin to GOD through His Priest, we feel afterwards there was nothing more at the

time we could have done—we gave an opportunity to a Minister of GOD to show us if there was any one feature lacking in our repentance; we were not content to judge ourselves, but took the best advice we could as to how we could best show to GOD our sorrow for our faults, and asked advice to help us against falling into them again. And, therefore, we can feel (more than if we have not gone to Confession) that we have done all we could, and that as to doubts about acceptance, GOD has told us, through His Minister, to go on our way in peace.

“Consciences *are* burdened. There is a provision, on the part of GOD in His Church, to relieve them. They wish to be, and to know that they are, in a state of grace. GOD has provided a means, however deeply any have fallen, to replace them in it. They feel that they cannot take off their own burden, loose the chains of their past sins, and set themselves free to serve GOD. They look for some act out of themselves, if there be one, which shall do this. GOD has provided it. They want something to serve between past and future, that they may begin anew. By His absolving sentence, GOD does efface the past. They cannot estimate their own repentance and faith. He has provided Physicians of the soul, to relieve and judge for those who ‘open their griefs’ to them. They wish to know how to overcome besetting temptations; GOD has provided those experienced in the sad history of man’s sins and sorrows, who can tell them how others, through the grace of GOD, have overcome them.”—*Dr. Pusey.*

Those who *really believe* GOD has “given power and commandment to His Ministers to declare

and pronounce to His people, being penitent, the Absolution and Remission of their sins," and who also hold that *all sin* is a weighty matter that should trouble the conscience, ought to go to Confession, and, if they do not go, are acting in a manner which they would regard as very inconsistent, illogical, and foolish if they behaved in this way in any emergency affecting their bodily health or worldly prosperity. Sin is a disease affecting the soul, and the first cause of all disease in the body.

How nervously-anxious parents are for the health of their children, often overdosing them or sending for a doctor without any real reasonable cause. Doctors are consulted if a child's figure is not quite straight, or if there is anything weak or faulty about any single member of its body. And we who are grown up send for physicians when ill, and let them do what they will with us. But with the disease of the soul, where is this feverish anxiety to be cured, cleansed, or pardoned? If there was a frightful plague, killing people all around us, and if there were the very smallest symptom of it having begun to attack ourselves, we would not attempt to cure ourselves, but—unless very foolish—we should send for the best physician we could. Even if there was some unfailing remedy for this plague, yet we should like to make sure we used it properly, or took the right quantity suitable for our age and condition of general health, constitution, and antecedents. Feeling better is not always a proof of cure. Confidence in remedies because recommended by a professional man of science, greatly helps us to obtain good results from their use.

Well, then, sin is the awful plague that ruins thousands all around us, and is constantly attacking ourselves. We, then, should not be content with grappling with its *slightest* attacks *alone*. Why not have the aid and counsel of those who are solemnly pledged to GOD in the most awful manner possible to fight against sin, whose sole aim and object in life is to help souls against its attacks, who have studied its causes and effects in numerous other souls besides our own; who would not dare to give us anything but good advice, lest they fell under the curse of the plague themselves; who prove their own faith in the remedies they administer by constantly making use of them in the same way as they advise their own patients; who receive no reward for their labours, but minister to us in an office of love, and who keep their knowledge of our spots and blemishes locked up in their own hearts.

The Church of England encourages private Confession in cases where persons cannot quiet their own consciences.

1.—She declares GOD has given *power* and *commandment* to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins.

2.—If her ministers can (power) and ought (commandment) to absolve people being penitent, then any person who has never been to Confession, who is penitent, and who feels the burden of the sins of his life to be grievous and intolerable, may go to a Priest and tell him all the sins he has ever done that he can remember, and is sorry for; this he certainly can do if he choose; and if he then solemnly assures the Priest he is truly sorry

for those sins, that he has a sincere purpose to amend his life, with GOD's help, then the Priest ought, as a faithful minister of the Gospel, to tell that man that GOD does pardon him.

3.—If the penitent falls again into sins of any kind, and if, after private acts of contrition, still feels uneasy in his conscience, if he feels that he has broken his resolution not to sin again, surely he may, if he choose, go again to a minister of GOD and tell him so, and that he is indeed sorry and means to try again, and keep from sin ; and then, surely, the minister of the Gospel is bound again to tell him to go in peace.

4.—As time goes on, the penitent, if he perseveres, will find that many great sins that were of frequent occurrence before his Confession are now seldom committed—the more he perseveres and faithfully walks with GOD, the greater his anxiety to be perfect, the greater his sorrow at the *least* sin ; and if, now that he walks closer to GOD than he did before, he feels the guilt of what the world calls little sins, he may, if he choose, go and tell a Priest he has done them, that he is sorry for having done them, wishes to confess them, and then the minister of the Gospel has surely equal power to tell him authoritatively that the LORD forgives these sins. And if he likes thus to seek help from one of His ministers, he may, either for counsel or Absolution, and the minister may invite him to come for either ; and whoever says he may not—well—may GOD forgive him !

The Confession and Absolution in Mattins and Evensong is either a general acknowledgment that we are sinful creatures, and a general declaration by the Priest that GOD forgives penitent

sinners ; or it is a Confession of sins and a declaration of their remission by the Priest. If the former, then no wonder many souls are not satisfied, and require further help ; if the latter, then the Church of England encourages Confession to be made twice daily, in order to receive priestly Absolution ! She therefore encourages habitual Confession for the sake of the comfort of priestly Absolution ; and as she invites people to Communicate often, and tells them they may seek private Absolution whenever they cannot quiet their own consciences, it must be a truth as clear as daylight that she teaches them frequently to confess their sins publicly in the congregation, and if not satisfied with so doing, to do so privately.

Of course, in one sense, it is true to say she discourages private Confession. She protests against it being made compulsory. She would not have it had recourse to, instead of the secret contrition for, and private Confession of sins to GOD ; neither would she have any one think that the mere repeating of our faults to a Priest is an easy way to obtain pardon for them without repentance and purpose of amendment ; neither does she encourage people becoming morbidly scrupulous and giving up their sense of their own responsibility by leaning too much on the direction of the Priest ; but her teaching is that her Priests should be ready, with all diligence, love, and wisdom, to help *all* souls according to their wants as often as they sincerely and heartily desire to be helped.

In short, it is muddling the whole argument to say the Church of England discourages private Confession. She discourages sin.

It is muddling the whole argument to say she discourages frequent private Confession. She discourages people getting careless and falling again into any sin.

But if her children fall seven times a day and seven times a day repent, one may defy all her enemies to prove she forbids her ministers to pronounce Absolution over them in public or private.

If the Absolution in the Holy Communion Office, Mattins, and Evensong is sufficient for burdened souls, then she encourages Confession to be made three times daily to obtain the benefit of it. And if, once a week, or once a month, some one soul in trouble craves in private to receive Absolution before Communicating, where does the Church of England discourage that soul from private Confession?

In one Rubric she encourages people to the *often receiving* of the Holy Communion, and she invites all who cannot quiet their own consciences before Communicating, to seek private Absolution; and if that is not encouraging private Confession, what is it?

As for the objection "this is only an exceptional case," the answer is simple. To fall into *sin* should be a very exceptional thing on the part of a Christian. *Whenever* a Christian does sin, he *ought* to have a great difficulty in quieting his own conscience. Some persons quiet their own consciences all their lives. Happy souls! Some now and then cannot succeed in so doing. Some *very* good people are terribly disquieted at one idle word or impatient feeling. Some people have no very great reverence for the Holy Communion, and they seem to think themselves quite fit always

to Communicate. Some believe GOD is present in the Holy Communion. No wonder they are sometimes distrustful of their own preparation to meet Him. Low Churchmen oppose Confession because they believe and teach thus: CHRIST died for your sins—very well; if you at any time fall into sin, call to mind the fact that He did so die for your sins; remember He paid the penalty for them; *you* have nothing more to do; trust Him your SAVIOUR, that He has atoned for the sins that trouble you, and then go on your way rejoicing. If you ever sin again, trust Him again; remember again He died for you, that He is your SAVIOUR, and that you are freely forgiven.

The Catholic takes a different view of the matter: He believes also that JESUS is his SAVIOUR, but he believes also that JESUS not only died to save him, but also that He is his Judge; and the very fact of JESUS having suffered for his sins makes him very sad and ashamed and fearful, when he has sinned. JESUS lived, suffered, died, rose again and ascended into Heaven, for the very purpose that we should not sin, but live to Him who redeemed us and whose members we are; and so when the Catholic commits any sin, he feels that he has rejected CHRIST's work, that he has done despite to the Spirit of Grace; that he has crucified the SON of GOD afresh; believing also that he is a child of GOD, and that even little neglects or wrongs from one's own children are very painful, he is always anxious after *any* fall, to tell his SAVIOUR he is truly sorry and purposes to amend. Remembering how strict the Judgment will be, how awful Hell is; that each idle word will have to be accounted for; that GOD is the

Holy One ; that nothing that defileth can enter Heaven ; that GOD says, Be ye perfect, be ye holy ; that the Christian life must be one continual strife against all sin and an ardent pursuit of holiness, the Catholic must always be very anxious and careful to bring forth fruits of repentance, very anxious and careful to confess *all* his sins, very anxious to have them forgiven, and to hear humbly that they *are* forgiven, not trusting his own deceitful feelings, but to the voice of authority speaking in GOD's name. In short, Protestant teaching practically comes to this : "CHRIST is your SAVIOUR ; remember He is your SAVIOUR as often as you sin, and do not be so particular about repentance and prayers for pardon."

The Catholic teaching is this : "JESUS is your SAVIOUR, and His Blood alone cleanseth from all sin ; but if you do sin, pray for a humble contrite heart and true repentance of a godly sort : carefulness, clearing of yourself, indignation, fear, vehement desire—zeal, revenge ; and if you confess your sins, GOD is faithful and just to forgive you your sins and to cleanse you from all unrighteousness ; but take great trouble and care, pray very earnestly for true repentance ; take care you do confess your *sins, each sin*, not only that you are a sinner—and remember that the Church is ready to help you to pardon and to peace, and that GOD has committed to her the Ministry of Reconciliation." The Low Churchman leaves a penitent soul to grope in the dark after CHRIST, to trust to his feelings, or his recollection of the fact of the death of JESUS on His Cross. The Catholic tells him to pray for contrition, and not only tells him the Blood of the SAVIOUR cleanseth from sin, but tells

him of a definite way by which he may have the assurance of its application to his own individual sin-stained soul. The Catholic tells him that in the Sacraments his wants are all supplied, and instead of leaving him in his trouble to make his peace how he can, the Catholic Priest tells him he is ready to help him to be at peace with CHRIST. CHRIST's welcome to the penitent is not only preached by Catholics, but practically manifested in the ministry of Reconciliation.

"Moreover, these welcomes of our LORD to penitents are in all time the really great events of the Kingdom of Grace. They are no mere luxury or ornament of the age of the Apostles, designed to help the infant Church through the early struggles of its otherwise precarious existence. They are the reiterated products of the influence of the HOLY SPIRIT, and of the intercession of our LORD. The world abounds in every age with every type of the prodigal. In every age CHRIST our LORD welcomes the Magdalen and Zacchæus, and Peter and the dying thief. Silently but surely the blessed work goes forward, while the world toils or sleeps without suspecting it. The wind bloweth where it listeth; and while here and there men are startled by the manifest tokens of a Heavenly Visitant, by companions in whose lives 'old things have passed away, and all things have become new,' yet on the whole, whence it cometh and whither it goeth men care not to inquire. Still the blessed work goes forward. It was for this end that CHRIST our LORD laid aside His glory, and lay as an Infant in the manger, and encountered the fiend in the desert, and lived a life of holy poverty, and conversed familiarly with publicans and sinners. It

was that He might thus 'see of the travail of His Soul and be satisfied,' that He poured forth that Soul in agony, and gave Himself up to His enemies and stood silent before His judges, and wore the robe of mockery, and endured the spitting and the scourge, and sank beneath His Cross, and rested not till the work was accomplished, and the cup of bitterness was emptied to the dregs.

"For this end, that He might welcome penitents, He has pleaded before His FATHER for 1800 years; for this He has filled His Church with the gift of sympathy, with humble, and Christ-like, and loving hearts, and 'has moreover given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins.'"—*Canon Liddon.*

To conclude, those who believe GOD ordains men as ministers of His Church to help souls against sin, are bound by the very reason of the thing, to act at least by their immortal souls with the same interest they show in behalf of their bodies; and, considering Heaven will be ours perhaps, and if there be but even a bare possibility of either losing it, or being helped to it, we ought to be more anxious than we are to insure winning it, and to give a trial to that which, if anything is certain in this world as regards the next, is daily helping souls to Heaven in a way so powerful, that we, the unworthy ministers of Absolution, can only say it is, indeed, "the LORD's doing, and marvellous in our eyes."

IT IS APPOINTED UNTO MEN ONCE TO DIE,
AND AFTER THIS THE JUDGMENT.

I KNOW THEIR THOUGHTS.

BY THY WORDS SHALT THOU BE CONDEMNED.

I WILL GIVE UNTO EVERY ONE OF YOU ACCORD-
ING TO YOUR WORKS.

EXCEPT YE REPENT, YE SHALL ALL LIKEWISE
PERISH.

THE WICKED SHALL BE TURNED INTO HELL,
AND ALL THEY THAT FORGET GOD.

THE DEAD WERE JUDGED OUT OF THOSE
THINGS WHICH WERE WRITTEN IN
THE BOOKS.

IF THE RIGHTEOUS SCARCELY BE SAVED,
WHERE SHALL THE UNGODLY AND THE
SINNER APPEAR?

REPENT, FOR THE KINGDOM OF HEAVEN IS
AT HAND.

MARVEL NOT AT THIS: FOR THE HOUR IS
COMING, IN THE WHICH ALL THAT ARE IN
THE GRAVES SHALL HEAR HIS VOICE.

AND SHALL COME FORTH; THEY THAT HAVE
DONE GOOD, UNTO THE RESURRECTION OF
LIFE; AND THEY THAT HAVE DONE EVIL,
UNTO THE RESURRECTION OF DAMNATION.

SUMMARY OF THE ADVANTAGES OF THE RIGHT USE OF CONFESSION.

SELF-EXAMINATION becomes more thorough. The great majority of persons who do not go to Confession use little or no self-examination daily. Many sins are thus forgotten, and therefore unrepented of, but even each idle word will have to be accounted for at the Day of Judgment.

“But, in every case, every evil work, which every man hath done, will be showed openly before GOD, and the Holy Angels, and the whole world; every one, things hidden, and things known; things which none saw, save the sinner, as well as things seen of men; the sins of boyhood and youth, as well as the sins of manhood and age; sins which passed from our thoughts as soon as sinned, or which we scarcely thought to be sins, as well as those which we remember; sins repented of, and sins unrepented; every sin, from the disobedience of the child to murder or hatred of GOD; every murmur of discontent, every thought of vanity, ‘every idle word,’ every angry look, every unclean thought, everything which man has ever thought or said or done, or not done, not said, not thought as he ought, all his neglect of, or carelessness in prayer, all his unthankfulness to GOD, shall be brought into judgment.”—*Dr. Pusey.*

In Confession we affirm that we are heartily sorry for the sins we have mentioned, and for those that we may have forgotten. Those who do not go to Confession in all probability have not taken daily so much trouble to remember their sins as those

have who do go, and therefore have not so much right to expect forgiveness for them.

That which we prepare for another's inspection is more likely to be carefully prepared, than if no one is to see it but ourselves. Our examination, contrition, and preparation for Holy Communion *may* be very good, but it is more likely to approach nearer perfection, if we ask the opinion, advice, and help of a minister of GOD. "We are bad judges of ourselves."

The possibility of coming unworthily to receive Holy Communion is so dreadful to think of, that prudence as well as humility should suggest to us the wisdom of our not Communicating without earnest preparation and, if needed, seeking Absolution and advice, and an opinion of authority whether we had better receive or abstain.

It is not insisted on that every one should come to Confession before each Communion. Those who go to Confession would naturally seek counsel or Absolution if doubtful whether to Communicate or not.

Most certainly it is a rash presumptuous thing to Communicate after doing anything wilfully wrong, or from gross carelessness setting a bad example, or doing some mortal sin without first making sure one is repentant, forgiven, and in no danger of unworthy reception of the Blessed Sacrament. Confession saves from the chance of anything so awful.

After Confession souls have more peace and humble confidence at Holy Communion, and far less of doubt and hesitation.

There is more humility, renunciation of self, care and trouble, where there has been Confession

before Communion, than where persons simply resolve of their own inclinations to Communicate. "Prepare to meet thy GOD." Nothing that *might* assist should be omitted in making such a preparation as perfect as possible.

Remember, it is not as if Confession to GOD through His Priest was instead of your Confessing to GOD in private. It is *in addition* to secret sorrow and private prayer for pardon, an act of humility and wisdom to make sure, if you may and ought to Communicate or not.

It very often occurs that Confession saves persons from the danger of unworthy reception; for instance, it may appear in Confession to the penitent that he has yet some very angry or spiteful feeling towards some one person. If he had not come to Confession, he would very likely have Communicated; instead of this, he is advised to try and be first reconciled, and wait till, by GOD's grace in answer to prayer, he can feel more in charity with his neighbour.

At Baptism and Confirmation we renounced sin in the presence of GOD's Ministers; it is fitting, then, we should acknowledge in the presence of GOD's ministers when we have broken those vows in any degree. GOD gave us a blessing then, through His ministers; it is more natural to expect a blessing on our reconciliation, thus confessing our unfaithfulness, than when mentioning it only in the secrecy of our chambers. If sin was remitted in the Sacrament of Baptism, surely sin after Baptism has a Sacrament for its remission.

Our LORD bore shame, sorrow, and pain, on account of our sins. There may be sorrow in private, and we may have secret self-revenge, but

there is, with many, little shame in private prayers to GOD for pardon. Our LORD, for our sins, bore punishment, and endured shame, in presence of mankind ; is it not fit and proper we should have at least a little shame in Confession of our sins ; and there is more shame in Confession to GOD through His Priest, than in acknowledging one's faults in secret to Him.

If we have gone to Confession, we have the comfort of feeling we have taken all the steps we might to insure our not Communicating unworthily in any way. This comfort is missed by those who believe Confession may be good for some but not for themselves.

Satan will tempt people to think light of one sin, or to despair after another ; he will whisper "forgiven" before repentance, and whisper "unforgiven" after it. In Confession his evil suggestions are answered, and their bad effect removed with the voice of Authority—"He that heareth you heareth Me."

Doubtless the light, flippant gossip about Confession, indulged in by many young or thoughtless, or talkative, or half-earnest persons, does frightful harm in making many people think little of a help that has such users of it. But that life which can be best described as the Sacramental life (Confession the second chief help to living it) does attract many souls to take up the Cross in earnest. Those who practise it rightly and reverently are *always* the better for it, and therefore must attract others more to GOD than many who use it not.

The thought of Confession often stops a person in the very midst of a sin, as, for example, when

talking uncharitably of another's life and conduct. It is not only the knowledge flashing over one that this will have to be confessed that checks the person, but Confession has made the person before to *realise* that what he is now saying or doing is *sinful*, and must be at once left off. Acts of restitution, reparation, or self-punishment, are very often never thought of, or are unwisely adopted by those who do not go to Confession. Experience in dealing with many other souls enables a Priest to counsel one what to *do*, and do better than one could oneself.

Every one is more or less proud, and Confession affords us an opportunity of practising acts of humility, confessing sins we should not like others to know of; such as little bits of vanity, doing little things to attract applause, and such like; all this is to humble ourselves. To come to another for advice is putting *self down*; to ask for, and perform a penance, is to practice obedience. In short, Confession, rightly used, is a healthful discipline for the soul. It involves self-denial, humility, and obedience, and in return GOD *blesses* as well as absolves.

"What but a human heart can really calm the fears of the shrinking penitent? Touched with a feeling of our infirmities, and having been in all points tempted like as we are, our LORD and SAVIOUR regards His separate penitents with the tenderest pity. He makes the largest allowances; He measures guilt by responsibility, and welcomes the ignorance or compulsion which lessen it; so that when the penitent's self-accusation is most bitter and unsparing, the compassion of our indulgent LORD is most touchingly

abundant. Think you not that as He hung upon the Cross He passed in review all that might be pleaded for the thief that hung beside Him, and for whom He was shedding His Blood—the want of religious instruction, the bad early associates, the weak sense of right and wrong, the provocations of the Roman rule, the evident and repulsive hollowness of the popular religion of the day, a hot natural temperament, or strong animal spirits? These things do not justify; GOD forbid—the Blood which flowed from His Wounds alone could cleanse; but these things were not forgotten. ‘Like as a father pitieth his children, so is the LORD merciful to them that fear Him,’ even when fear is strange and new to them; for ‘He knoweth whereof we are made, He remembereth that we are but dust.’ Think, dear brethren, of His Body stiffening with the deep gashes of the scourge, of His Face defiled with spittle and gore, of His Eyes reddened with weeping, of His Mouth parched with thirst, of the sickening agony of His fainting Spirit, as the blasphemies or mocking of the crowd that surged beneath Him passed before His glazed Eye or fell on His dulled Ear, and the cold drops—the tokens of the death-struggle—gathered on His Brow; and then think of that response to the cry of the thief beside Him, so self-forgetting, so all-forgiving, ‘To-day shalt thou be with Me in Paradise,’ and doubt, if you can, the tenderness of the reception which awaits those who truly seek Him now.”—*Canon Liddon*.

Those who have not been regularly to Confession cannot realise all its advantages. One of its first and most striking effects is to cause persons

to feel, as they never did before, God's special love, interest, and care for their souls. They no longer feel "one in crowd," but that GOD has been specially dealing *directly* with them. Awe, comfort, gratitude, are the feelings now aroused. The Church is henceforth for them their home, feeling that they are not wandering about in her, but that she is taking special care to help and feed them, not leaving them to get for themselves what good they can from sermons, or good examples, or their own unaided prayers; but that she now is helping them to the reception of Holy Communion, helping them to and helping them to keep with JESUS. Another advantage of the use of Confession is this: Persons very often are helped through and out of a temptation, when, if they had been left to themselves they might not have triumphed. A word of advice at the beginning of some new temptation often helps a person to conquer it as it continues—a promise suggested and made not to do a certain thing or go to a particular place for the next few hours or days, is often a perfect safeguard till the occasion of temptation is passed away. To be told by a Priest that he has known cases far worse which have been successfully treated, is an encouragement to some when inclined to despair. To know that there is one who can be conferred with, not as a mere friend, but bound by more sacred obligations not only to help you, but to keep in absolute secrecy what you tell him, is another help Confession brings to you.

PREPARATION FOR CONFESSION.

THE first thing is to seek for Contrition. Pray daily for increase of sorrow for sin, in your own words, or repeat the 51st Psalm, or use the prayers in the Communion Service or the forms in some well-known manual, such as *The Treasury of Devotion*. Note down every sin that you can remember, taking plenty of time to think over your past life. When you find that you really cannot recall any sin besides those you have noted down, then having arranged to get a time to yourself, in a Church if possible, confess all to GOD slowly and humbly. This will cause your Confession to be full, knowing that God can tell whether you are confessing each sin as fully as you should. If you have done this prayerfully and carefully, you will feel that the Confession is well prepared, and may now make it to a Priest. You must decide for yourself which of the clergy you will ask to receive your Confession. I can only advise you to make your first Confession to some Priest whom you know has had some experience in hearing Confessions. Some prefer to go and make their first Confession without giving any notice to the Priest. I should advise you to communicate first with him, and let him fix the time to see you. A first Confession takes more time than an ordinary one, and is a source of inconvenience both to the Priest and to others if it is made at one of his usual times for seeing people. Do not come just before Christmas or Easter if it can be avoided. Some Priests cannot see all who come to them during

the last two or three days before the Great Festivals, so try and come some other time. It is a good plan to come in the middle of Lent or Advent and then if a few sins are afterwards called to mind you could come and make a short Confession just before Easter or Christmas, without inconveniencing others. Having then chosen your Confessor, see him and follow his advice as to preparation, if he thinks you had better wait a little. As regards your choice of a confessor, the Church of England leaves her children free to whom to open their griefs. There are often very good reasons for not confessing to one's parish Priest, so you are perfectly right in choosing some other confessor if you prefer to do so. At the same time, parents have some right in advising their children in their choice; and a husband's wish, or advice, as to whom she confesses, is entitled to the consideration of the wife. All Priests have had the same powers conferred upon them at their Ordination, and can pronounce Absolution over you if penitent. Many unfortunately misunderstand or neglect the gift then bestowed, and, in consequence, have had no deep experience of individual souls, and, not having been to Confession themselves, are, therefore, positively unfit for the helping of other souls in the Sacrament of Absolution. If you have any reason to believe that any priest does not go to Confession, you must not go to him for your confessor. Your motive for choosing any one Priest to be your confessor should be simply and solely because you feel or think he would understand you; that you believe he would really help your soul, and that God has either offered him as a spiritual guide to you, or that He would approve your choice of him

as such. As with all things concerning your soul, pray for guidance.

The simplest way to let a Priest know you wish to make your first Confession is to go to him at the usual times appointed to receive penitents at his Church, and kneel down and begin to repeat the *Confiteor*. But, though this is very simple, it is not the plan which many would prefer. It is better to speak to him first, and then he can advise what books or sermons (if any) you need to read, and will give you some useful hints as to self-examination and preparation of your Confession; and then he can arrange with you to come at an early part of the week when he will be able to give you more time. On Fridays and Saturdays there will probably be others waiting for the Priest, so an earlier day in the week would very likely be preferred.

Remember you require *no introduction* to a Priest either by letter or any other method. It is *your right* to speak to any minister of GOD about your soul whenever you choose; you need not mention your name even, if you prefer not, and the Priest is at the service of every soul for CHRIST his MASTER'S sake, and your seeking his help or ministrations should be the most natural thing, with as little introduction, ceremony, formality, or fuss as possible. Every soul should try and feel a natural right and confidence in seeking any blessing of GOD through any of His stewards, and the stewards of the mysteries of GOD should be every ready and willing, as the glad duty of their lives, to welcome and serve any of CHRIST'S flock that come to them.

We will suppose, then, that you have chosen

your confessor and received his advice concerning preparation. Let me now offer a few hints to those who have no opportunity of consulting a Priest before they come, or who prefer to make Confession without any previous interview.

1.—Say some simple earnest prayer for the assistance of GOD the HOLY GHOST, the Helper, Guide, and Comforter.

2.—Read some sermon on Repentance, and try and recite some form of prayer as an “act of Contrition,” or for deepening sorrow for sin.

3.—Proceed to examine yourself by the rule of the Ten Commandments.

4.—Do this leisurely, not examining yourself by more than two Commandments daily.

5.—First of all try and remember whatever you have done wrong against the first two Commandments. Note down what you remember, and then use the books of questions to remind you, or point out in what other ways you have offended.

6.—As regards the Seventh Commandment—sins of impurity—Note and confess, simply and honestly, shortly but clearly, whatever sins Conscience tells you you have been guilty of. But do not search for information in books, nor try yourself by questions in different manuals, nor talk to, or ask of others information on these matters. Sins of gluttony (drunkenness) and sloth come under this Commandment.

7.—You may examine yourself as to pride separately. Pride is also at the bottom of most of the sins of failure in duty towards GOD and man.

8.—If you prayed for help at the Celebration on Sunday, then taking two Commandments a day, you would, if you had sufficient leisure, have noted

down all you had to confess by Friday. On Saturday you can copy it out properly and look through and try to make the Confession as perfect as possible. On Sunday you can offer it to GOD at the Celebration, and ask His help and blessing on it, and on Monday, or as soon after as possible, you can receive the priceless benefit and comfort of Absolution.

9.—Every day you should pray before and after your self-examination.

10.—Your examination is to include from as far back as you can remember to the moment you are examining yourself.

11.—On the last day, when you have finished your examination, think and settle what have been your besetting sins, liked the most, done the oftenest, &c.

12.—If you have not been confirmed, reflect, have you of your own fault been all this while un-confirmed. If you have been confirmed, be particular in trying to remember resolutions you broke that were made at that solemn time—sins of forgetfulness of GOD, worldliness, immoderate gaiety, and neglect of Communion.

13.—On the day of your Confession, if you are unable to come fasting, make at least some little difference in the matter of food. Fasting is required of candidates for Baptism, and is a suitable condition for candidates for Absolution; so come with at least some mark of mortification as a penitent seeking a gift of peace from GOD. It would be too hard a rule for all to come to Confession fasting, especially to a first Confession, but make some little difference in amount or quality of food, as a token of a fitting disposition.

14.—Make a memorandum in some diary or book of the day when you made your first Confession.

15.—Remember, above all, that you should often ask GOD in private for pardon, and express to Him your sorrow for sin, before seeking Absolution in the Sacrament of Penance.

Some would be able to bestow much more care and time on their preparation than the above; some would find it very difficult even to make a note.

“Be not disheartened, because it seems so great a task to review the ways of a whole life, in which, perhaps, some of us could not recall distinctly one single day. GOD asketh of thee what thou canst do, not what thou canst not; and what GOD teacheth to do, He enableth to do, as far as is needed. If we do what we can, He Who, by His Grace, enables us to do it, and for His mercy’s sake accepts it, will, out of the exhaustless fountain of His mercy and the treasure of His merits, supply what is lacking, either to the knowledge of our sins or to our repentance. Our ways, entangled though they have been, will not seem so if we set ourselves steadily to look at them; and He who, in the Judgment Day, will lay them open to those who know them not here, will, if we pray, lay them open to us now, that we see them not to our endless shame then.”—*Dr. Pusey.* ●

Some are discouraged and bewildered, thinking they will never be able to remember all their sins, and that their Confession will be very imperfect and better not be attempted. Remember then, if you are in *earnest*, pray for help, and try to do your best, GOD will accept you. It is not your memory,

intellect, talents He is examining, but if *your heart* is contrite you will be accepted and blessed. Doubt not, fear not. "Come unto Me *all* that labour and are heavy laden, and I will refresh you."

Many first Confessions are made in this simple manner, especially among the poor and uneducated.

The Priest repeats the form of Confession, and they say it after him. Then they tell, just as they can, the chief things that they can remember that were sinful, and then the Priest, to help them to make their Confession as perfect as possible, questions them according to his discretion on the Commandments, the penitent simply saying "Yes" or "No" in answer.

Your first Confession is an important event of your life; so resolve that all prayer, time, and care that you can manage shall be bestowed on preparation for it.

After your first Confession you will find it easier to classify your sins, distinguishing between sins of commission and omission, wilfulness and forgetfulness, doubtful and certain points, temptations and falls.

If you can, fix upon the worst sin of your life, and mention it *with special fulness and clearness*. But all sins against purity mention as *shortly and simply* as possible, provided that Confession of them is clear and honest.

Avoid as much as possible all mention of the faults and circumstances of others.

Avoid mentioning what you have *not* committed, simply mention what you *have* done wrong.

Make no excuses for *any sin* you confess.

If you mention your sins fully, your confessor will need little explanation; but you may mention

any circumstances that are really necessary for him to know in order to understand clearly the sin you are confessing. Try and give a fair idea of the number of times you have committed any sin, or for how long a period of your life you gave way to it. As, for instance, do not say, "I have told lies," but try and remember and mention the first you ever told, to whom it was spoken, or if you cannot mention that, mention your last. Say if you remember any lies you told at school to hide yourself from blame, or to get others into trouble; lies you have told to parents or employers; promises you broke; secrets you revealed. Mention if there was any one time of your life when you told more untruths than at other periods.

Mention all that explains or aggravates a sin. As, for instance, do not say, "I have often lost my temper," but mention cherishing thoughts of revenge, angry words, and actions. Do not say, "I have struck others," but say whom you have struck; as striking a parent would be a graver sin than striking a schoolfellow, or striking a wife worse than striking a neighbour.

Be sure you resolve to tell all, and keep nothing back. To conceal a sin in Confession, KNOWINGLY, is as bad a sin as a soul can commit; it is pretending to be repentant with a sacrilegious lie in one's mouth. It is not lying unto man but unto God. If you wilfully omit a sin your whole Confession is nothing but a cry for punishment, and you are not Absolved, but DEEPER in your sins than before.

Remember in Confession you are confessing your sins to GOD through His representative; so be careful not only not to omit mentioning a sin you know you should confess, but beware also

that you do not seek to mention sins in such a way as to make them less grave than they were. If you yield to this temptation you have sinned, and your whole Confession is worthless.

Truth is always easiest in the long run, and without going into needless explanations and details, you will find that trying to be truthful, full, and clear in Confession is followed by far more peace and comfort than any deceitfulness could bring you.

If you are feeling inclined to yield to the temptation to conceal or half confess any sins, it is a good plan to inform your confessor before you come, and he will then help you to make your Confession full and clear. Some persons have a great difficulty in explaining themselves clearly, others are naturally very reserved, others from shame find it hard sometimes to confess their sins. The confessor, if he knows beforehand of his penitent's difficulty, will then afford every help, and so enable the Confession to be made with less difficulty and less temptation to make it badly.

If you find after your first Confession that you forgot to mention anything, do not be discouraged. It is very common, even years after a first Confession, for some sin to be suddenly remembered and mentioned at a subsequent Confession. Provided you prepared carefully, and came trying to remember and tell *all*, your Confession, however imperfect, was accepted, *doubt it not*.

BEFORE CONFESSION.

MOST people dread making their first Confession: some whose consciences are grievously oppressed with the burden of sin eagerly look forward to it as the time when they hope to find some relief and peace. Others do not fear—that is, they are not nervous; but they shrink from the strangeness and the humiliation of laying bare the secrets of their souls for another's inspection.

A great deal of the nervousness, shrinking, and dread felt by the majority of persons is, no doubt, owing to all the false, absurd, ignorant, and often slanderous statements put forth by people who are prejudiced against, or actively hostile to all Sacramental helps GOD offers to souls. Men hesitate because they have been led to suppose that they must give up henceforth all freedom of thought and action, and become spiritual slaves to another fellow-being, or, confusing "direction" with Absolution, imagine that it will be expected they should take advice about all amusements they may or may not indulge in, &c. It is, doubtless, a harder trial for a man to come to Confession than a woman, until they have both grasped the fact that Confession is to GOD *through* the Priest, and not *to* the Priest alone. Woman being the weaker vessel, is naturally more inclined to look up and to seek advice; but man is more naturally disposed to take his own course, consulting none, and, for many reasons, until he can only regard the Priest as the representative of his LORD, and not as another man, the idea of Confession is repugnant to him, more so in some ways than to

a woman. His humility is put to a greater test, so it is thought.

He no doubt has been more accustomed to rely upon himself, and has had more authority or responsibility publicly in the world, and so would care less for asking the advice of another about anything, even his soul; but though he may not care so much for counsel, he can feel the guilt of sin and the need of Absolution. He has, I think, more dangerous temptations continually to face than most women have to encounter, and in the days of his youth the regular practice of Confession would be help invaluable to him. But when a man feels a wish to get more help for his soul than he has experienced hitherto, when he thinks that it would be a relief to unburden his soul to one of God's ministers and receive Absolution, he is checked by the thought so industriously kept up, that he will be for ever under the influence of the Priest to whom he makes his Confession. The press with its spite and ignorance of the subject lead him to suppose that the rest of his life is to be under the tyranny of priestly domination, that he will be expected to give up his will, his freedom entirely, and consult and submit to the guidance of his confessor in everything. A few sickly exaggerated ideas of obedience culled from some extravagant Roman Manual are pressed upon his mind, and his whole manhood naturally revolts from being, in the things concerning his soul, another's slave. There are many reasons why this doctrine of obedience should have been more aimed at in the Roman communion than with us. With Catholics there is, or ought not to be any "lording over GOD's heritage." Confession is with

us quite voluntary, the seeking of advice also. A man has been a little about in the world, very likely when he feels the need of Confession he is taking more interest in Church matters generally, his Church teaching was scanty when young, his ideas of it now largely influenced by what he hears amongst his friends or reads in the papers. Many of these sources of information being as ignorant as himself of all Catholic doctrine and practice, hopelessly confuse all things, primitive and Catholic, with that which is modern and distinctly Roman. "To go to Confession," nine out of ten of his companions would say at once, "What! are you going to be a Roman Catholic?" Women have in some ways more advantages in the way of instruction; they have, many of them, more time for reading and attendance at week-day instructions. Men are generally out all day, and if the clergyman calls late and finds them in, fatigue after a day's work is not the best state for reception of a little theological teaching. Let a man thinking of Confession go and have a good long talk with some experienced Priest, and I believe half or all of his misconceptions or prejudices would be cleared up or removed. He would be told that he need not give his name or address, that he need not, unless he choose, see the Priest again who heard his Confession, that he would not be asked to promise to come again and regularly to him or to any other Priest, that in short, Confession is the very thing he wants to find and use, and just *not* what ignorant prejudiced people have led him to suppose. Women have somewhat of the same difficulties in coming to Confession, with the addition of a few more. They, as well as men,

must expect to be looked upon as very weak creatures with no mind, in the eyes of the world; they will also be supposed by some to have been guilty of some fearful sin which has driven them to seek help in Confession. Some amiable controversialists seem to imagine that sins against purity are the only ones which do or ought to trouble any one's conscience, and are utterly ignorant of the fact that a very large portion of those who go to Confession hardly ever have occasion even to allude to such temptations. Women also have very often this hindrance—the bad example set by some of their own sex who occasionally go, or have been to Confession, and seem to be in a constant flutter and chatter about the subject. Always talking about it, always wondering if some one else goes, and if so, to what Priest. Also by their light, flippant, irreverent, excited talk and behaviour about Church matters, they repel very much those deeper souls who were being drawn on to use something which would have had good effect in steadying their own lives. I think this evil is not quite so bad as it was, but still it exists and the harm continues. A man too is pretty much his own master, and if he wished to conceal the fact of his going to Confession, he could manage it very easily. Women live more at home, and if their parents object to their going to Confession, their difficulty is greater than a man's. He might be out all day and all night without any severe cross examination as to where he had been, or to whom he had spoken. A woman then has in some respects more difficulty, in some respects less. A man can take care of himself, and if a man at his club began to tease

him about the affairs of his soul, he no doubt with a quiet dignity could very soon put a stop to that sort of thing. There are many men who would not dare to "chaff" another about the affairs of his soul, who nevertheless will talk freely enough to young women of their acquaintance, bantering them on these serious matters in a manner which may seem to be very amusing to others, but which is painful to endure and cowardly to inflict. When will grown-up people cease to behave like children and leave off teasing one another on such subjects? The author often wonders at the number of people who do come to Confession, considering how very little many people know about it and the ignorant and malicious opposition to the practice of it.

Nothing was said about it before Confirmation. Friends and relations speak against it (knowing nothing of it), and, in fact, Confession has been surrounded with such an unhealthy cloud of all kinds of objections that it is not to be wondered at that many shrink from it, or approach it with a sense of strangeness or fear.

And that which is a fact may here as well be referred to plainly—the idea of being closely questioned on the Seventh Commandment is the reason of half the dread persons feel in *first* approaching the use of this Sacrament. There are many souls whom GOD has nourished and kept in wondrous innocence and purity, and the questions in some books of self-examination cause them more than a vague apprehension of painful questioning in Confession; others, knowing that they have sinned in some one way (and ready to acknowledge it), dread being questioned concerning what they are innocent of.

Remember this, then, and may it help you to get over this fear, so that it shall not keep you from the inestimable help of Confession.

1. Confession is begun in the name of the Blessed Trinity.

2. The Priest is conscious that he is, to you, the representative of the pure and holy JESUS, and must speak to you for Him.

3. The Priest then will try and speak to you as He would.

4. In you he sees nothing but a soul coming out of the world asking its SAVIOUR for pardon, and he will weigh well his words and speak to you as little as possible beyond what may help, advise, or warn you, knowing that if every idle word has to be accounted for at the Day of Judgment, much more words spoken in GOD'S Name, as His representative in a Sacrament.

Prepare your Confession truthfully, and you need not fear any needless questioning on any one of the Commandments.

Much of the nervousness, dislike, or fear of going to Confession is caused to many persons by the unsuitable arrangements in many churches for hearing Confessions. It is simply impossible to arrange according to the wishes of each person; the one thing to be thought of is, to remove every difficulty, or anything that might in the least discourage any one from seeking the help of a Priest. The way some churches are built makes it difficult to secure the privacy of the penitent. The vestry is not a proper place for receiving Confessions, that is to say, if it is used for all sorts of other purposes, parish affairs, and keeping articles of church furniture. For the administration of any

Sacrament, there ought to be "decency and order," and everything as *church-like* and as *un-room-like* as possible. There ought to be a place set aside for hearing Confessions in every church, and reserved for the purpose.

There ought not to be any mysterious privacy or look about the matter, yet at the same time there should not be any difficulty in the way of any one seeking Absolution in a quiet, unobserved manner, if such is their proper and natural wish.

In many of our churches may often be seen a number of people waiting for their turn to confess. And the clergy of these churches are obliged to have those stated times when they may be found for Confession *only*, else there would be no end to the number of letters seeking appointments to be made, and their time would be all broken up in keeping them. Some people will prefer not to seek the Priest when others are likely to be there. It is all very well to say people ought not to be so nervous or silly; but the fact remains that some of the most sincere, good, devoted Catholics do prefer, and indeed plead, that there may be as light an *ordeal* as possible to pass through when they come to Confession. It is not women only, but many men, who for various reasons seek as much privacy as possible in their use of Confession. The great thing is to induce people to come to Confession, and not to deter many from it by forcing on them a publicity they naturally shrink from. Many would not mind confessing in the sight of others, but many would dread it excessively, and the idea of having to confess in public would frighten them into not coming to Confession at all.

Without Confession being held in absolute secrecy, no one need know if any one has been to Confession or not. It is a sacred matter between the soul and God only, and while there should be publicity enough to silence silly people, there should be privacy enough to save the penitent any unnecessary shame or nervousness.

THE CONFESSION.

ON the day you are going to your first Confession be present, if you can, at an early Celebration, and ask God's help and blessing.

Get to the church before the appointed time, in order to gain a few minutes of quiet prayer. In all your Confessions try if you can to be in church a little before the time fixed. It will, sometimes, be a great convenience to the Priest if he could see you a minute or two earlier.

Appointments for Confession should *always* be kept, and *punctually*. Of course, sometimes you may really be prevented from coming, but try and choose such times when you feel most certain of being able to come, and if you cannot come, and there is time to do so, let the Priest know it.

Always bring a pencil with you; very often some book may be recommended you to get and read, or some suggestions made which it would be better to note at the time. You can use the form for Confession in any approved manual, if you do not know it by heart, and you can read your Confession from your notes.

Begin in a subdued tone of voice, *not a whisper*, and try to speak slowly and naturally. If you are speaking too low, or too loud, the Priest will tell you at once.

It is better to use your notes at a first Confession, but, at subsequent Confessions, some Priests think it better that penitents should carefully try to know and remember what they have to confess without looking at their notes. The idea is that this plan will make them more careful in preparation, and cause sins to be more felt as a burden, and thus act as a check, and that it will also make the penitent feel his Confession more as from the heart, and less formal than when read from the paper.

Try this plan after your first Confession if you wish, but remember you may always bring your notes with you, and after making your Confession you can look at them to see if you have omitted anything.

If you attempt this at your first Confession (you are advised not to do so), look at your notes after mentioning sins against each Commandment, instead of waiting to do so till the end. (The Author's advice is, *always use your notes*.)

It makes the Confession seem a little clearer if you pause for a moment after each Commandment, and gives your confessor an opportunity to say anything to you without interrupting you.

In future Confessions mention the sin which is most on your conscience *last* of all, this is a good rule, for some mention their worst sin first, hoping that the faults they mention after it will lighten the impression of it on the mind of their confessor.

When you have ended your Confession, if you

wish counsel or direction on any point, inquire if you shall ask it then or not. When you have said the prayer for Absolution, and the Act of Contrition, listen reverently to the Priest, making sure you understand what he says, and what the Penance is, and how often to be performed.

You may ask him, if he does not mention it, how often he advises you to come to Confession, and whether to Communicate or not soon, or how often.

When he has pronounced the Absolution, and has finished speaking, rise and go back to the church, if you are in the chancel or vestry, and kneel down at once and say your thanksgiving.

Before you leave the church make a written note of anything said to you in Confession that you wish to remember, or might be likely to forget.

After Confession you should not stop to speak to the Priest about anything if it can be avoided.

Whatever concerned your soul should have been mentioned in the Sacrament, and any other subject of conversation is out of place now. You came to GOD for a Sacrament; He gives it through His Priest; and having received it, you should go straight away and thank Him.

AFTER CONFESSION.

Do not talk about it to any one.

If you wish for any good reason to let any one know you have been, do so; but do not go talking about it, how you got on, whether the Priest was kind or severe, or what Penance was given you.

Young women and girls are the chief offenders in this way; but avoid this want of reserve about holy things concerning your soul. Much of this talk is positively wrong, as it lessens the quiet solemn feeling all should have towards any one of the Sacraments. Much of this talk ought to be confessed as sinful, as irreverence, under Commandment III.

“If others (be they who they may) speak against the power of the keys, committed by CHRIST to His Church, for the cleansing of the penitent, probe thou the more thine own conscience.”—*Dr. Pusey.*

If the first Confession was faithfully prepared and made, the peace and comfort afterwards will sometimes be intense.

The awe attending the reception of Holy Communion, the wonder at the condescending love of Him who then comes to dwell in us—in short, the mystery of the Blessed Sacrament is so far above us, we cannot realize half what is implied in making a Communion: sometimes there is calm quiet peace, sometimes exhilarating joy, sometimes the soul is in a kind of daze, sometimes feels almost disappointed; but as regards the feeling after Confession, sins are so peculiarly our own, the burden of them was so sensibly felt by us, that when it has been laid at the foot of the Cross, the soul seems to rise up so light, so joyous, and so free; and thus it is that many persons say that, just after their Confessions come the happiest moments of their lives.

“The first stage of penitence has mostly, with deep sorrow, at least some tinge of deep joy.

“How must not our hearts bound for joy, at

the hope set before us, that we should one day see Him Who hath so loved and washed us from our sins in His own Blood, nor shall shrink back through thought of our former foulness, when He stretcheth forth His arms to receive us; that one day our very memory will be cleansed, and we shall be able to look back at all the burning shame of that past, without any hindrance to our bliss; yea, that it shall be bound up with our endless bliss and love, and we shall love the more, because we have been so much forgiven.

"Nor must any be disappointed, if, for the time, he be even rather bewildered with the memory and multitude of his sins, or with the shame of their Confession, than perceive any instant relief.

"Yet must we not think that it will be always so, nor that it is best for us to be thus, nor be downcast, if it cease so to be.

"But it is rare that He cleanses the whole soul at once. It seems to be almost an universal law of GOD's holiness, 'a man is punished, wherein he hath offended.' It may be that without after-suffering, we could neither loathe our own sins, as we ought, nor feel the depth of the love of GOD, nor the awfulness of His Holy Majesty which we offended, nor perhaps gain that humility which is a part of true penitence, nor be wholly purified."—*Dr. Pusey.*

"The sensible blessing, however, which attends a special Absolution, and its apparent results in the life, are commonly far greater than any that we can trace to the public use of the same ordinance; for when do the members of our Church bring to the general Confession of the congregation the

same devotion, faith, and love, as, for the most part, they exercise when they use the auricular and secret Confession to the Priest? Then, if ever, the soul is deeply stirred by the consciousness and sense of sin, and that which impels it to open its grief prepares it at the same time to receive absolving grace. It is seeking a remedy, at whatever cost of pain and shame. It longs to know the worst, to ask, What hope? to have its wounds probed and searched, if haply they may be healed; and can we wonder if to one, giving such proof of true contrition and humility, and by the same act deepening them, GOD does more clearly unveil Himself in the ministerial action of His Church, as the GOD to whom belong mercies and forgiveness, and that the peace that passeth understanding is almost felt to descend on the soul, and new springs of abiding strength, of heavenly comfort, freedom, love, and joy, have burst forth to refresh and fertilise the once barren, sin-bound heart."—*Notitia Eucharistica*.

But it is not always thus. GOD may keep you a little in suspense; He may choose to try your penitence and faith by withholding the gift of realizing you are forgiven. But, whatever you feel, happy or depressed, try and walk with Him more devotedly than before, persevere, and, in His own time, the peace you crave will be yours, and with a certainty and joy beyond what you dared to hope for. But *persevere* in well-doing.

You will find also in the future, that you will not always feel the same after all Confessions. GOD knows monotony is not good for any soul, and He will not treat you in the same way every time you approach Him in a Sacrament; He will

always be ever as kind to all approaching Him in penitence, but will not let them feel the blessing of receiving Him always in the same way. You are wishing you felt more peace, and are tempted to think your Confession a bad one, and not accepted, and therefore you are sad. Perhaps, if your eyes were opened, you would know that you have received a blessing even greater than what you received at the former Confession, when you felt so happy. A powerful temptation was about to fall upon you, a bitter trial was near, and you know not, nor ever will know in this life, what it was, or what was being done for your soul at this time of disappointment, when GOD was not only accepting your contrition, but blessing you abundantly in removing the hidden danger lying in your path.

If the devil, as he very likely will, tries to spoil your peace by suggesting to you that your Confession was imperfect, and therefore your peace is so small, console yourself by remembering that the mere making of your Confession is not all the proof of your real contrition for sin. The proof of your repentance will come out in your future life; better fighting against sin in general, deeper reverence for the things that be of GOD, greater annoyance with yourself at little sins than you used to feel, private prayers better prayed, more worthy Communion made, self-denial getting easier, the deepening of your religion, your growth in holiness—all this future fruit, if produced with help of GOD, will be the proofs of your Confessions being accepted and blessed.

Whether happy, calm, or depressed after Confession, always remember this, that after the re-

ception of any Sacrament by any soul, the devil immediately tries to spoil the effect of it. Every Sacrament worthily received takes the soul further from hell and nearer Heaven ; and, therefore, as the devil sees it getting more and more away from his power, he redoubles his efforts at once to regain it. Have you been to Confession? Then depend upon it the devil sees your soul with no hindering burden upon it ; quickly will he try to renew it again ; sin after sin would he gladly heap upon it to retard it escaping progress, and therefore he throws temptations across the path more subtle, more unexpected than usual.

If he can now get you to do a little sin soon, he will be very glad ; perhaps for a time he will not tempt you to some great sin, as he sees you are now so strong after your Confession, which has made you less likely to do this particular sin than ever, but he will begin by getting you to do little sins, so that, finding yourself doing them, you may fret, get dissatisfied with Confession, and think of leaving it off. Sometimes he is less subtle, and will attack you suddenly and boldly. For instance, if anger is your besetting sin, he is almost sure to try and make you lose your temper very soon after your Confession.

Pride you are sure to have plenty of—all of us have. Take care you are not now tempted to despise others who do not go to Confession. Do not look down on them. If your Confession was good, GOD, not yourself, led you to make it ; perhaps He is biding His time with that soul you despise, and eventually it may be as contrite as yourself.

“ ‘Judge nothing before the time,’ says the

Apostle. Who knows whether any now seemingly impenitent may not yet be touched by the melting grace of GOD, may not at the touch start into life, and, much forgiven, love much, sorrow much, love more than we?"—*Dr. Pusey.*

Neither indulge in the pleasure to be got from the fact that others whose good opinion you value now know you have been to Confession. Do not publish it everywhere; rather "See thou tell no man."

Content yourself with trying to be good in secret, and then, if any begin to lean on you or look up to you in religion, or seek your advice, there may come a time when you can encourage another one thinking of going, by telling them you have been and still go to Confession yourself. But be sure it is not vanity of any kind prompts you to tell this to others after your first coming to Confession.

"So would GOD teach us how precious is penitence in His sight. The beginning of the Christian life, it accompanies it to the end. The groundwork of conversion, the companion of faith, the enlargement of love, the soothing fosterer of hope, the condition of holiness; it leads to the mercies of CHRIST, it opens all the treasures of the love of GOD. It restores from the lowest depths of sin; it increases with all real growth in grace; it is intensest in those in whom grace hath most wrought its work. Penitent thyself, thou shalt learn to speak to the hearts of penitents."—*Dr. Pusey.*

Neither let your feeling of peace after Confession cause you to think too lightly of the past. I mean, GOD sometimes may cause you to remember

a past sin, to humble you, and to warn you to be on the watch, lest by carelessness you fall into it again. Do not, as it were, turn the remembrance aside with the thought, "GOD has pardoned it ; why should I think of it ?" rather dart up another humble prayer, at the thought of it, saying, "JESU, mercy !"

Confession will rather deepen the pain caused by the remembrance of past sin ; the devil will employ this to make you sometimes doubt if, after all, GOD has really forgiven it altogether or not. Remember, repentance on our part is always imperfect : JESUS takes it and perfects it ; and if you were in earnest, prayed for real sorrow, and confessed your sin ; resist this attack quickly, saying, as in the above case, "JESU, mercy !"

Distractions, doubts, difficulties, temptations, you will have, at some time or another. Before you repented and confessed, all your trouble was in a kind of dark whirl ; now all temptations and sins, even in little points, are becoming more definite ; before, you were in a troubled or deceitful sleep, now you are engaged in the *spiritual combat* in earnest. Carry your troubles to GOD in your Confessions, and through your confessor you will find comfort and encouragement under all the strain and pressure of this life.

"Pardon, acceptance, peace, Heaven, are opened at once to all who, with penitent hearts, return to GOD through JESUS CHRIST our LORD. In one hour, one moment, GOD could, if He saw fit, cleanse the whole soul, and, like the robber, remove the penitent sinner from the Cross to Paradise. Yet He doth so very rarely. He has willed mostly that we should 'fight the good fight.'"—*Dr. Pusey.*

First Confessions made at missions are often very unsatisfactory. If made because the person has really been roused to feel sorrow for sin, no doubt the penitent is accepted by GOD. The Confession was hurriedly prepared, and many things omitted, but GOD accepted the intention. But it is a matter of frequent occurrence for persons who made their first Confession to the holder of a mission, to feel afterwards a strong wish leisurely and carefully to prepare it anew, and make their first Confession of their past life over again. The Mission Priest, though no doubt under special grace at such a season, is very much pressed for time, and the penitent knows this ; whereas both ought to feel they can enter without any such distracting knowledge into the performance of a duty which, above all others, requires calmness, deliberation, and care. It is a far better plan to prepare your Confession carefully, and then go and make it with no distraction or hurry.

Again let me remind you not to think too much about how you feel after Confession, you should not only go for comfort, but also to make a definite act of sorrow for sin ; and just as you should not go to church to enjoy a service or be pleased with a sermon, but to worship GOD, so in Confession the humble expression of sorrow for sin should be your first thought ; how GOD may deal with you, leave to Him and trust Him.

WHEN TO CONFESS.

How often to confess is a matter you should decide upon with the advice of your confessor.

You are entirely free to confess whenever you feel the desire for Absolution.

“I certainly do believe that the great change which the English Church made as to Confession was, that it ceased to be compulsory. Confession, when made, must be in one and the same way. Only in the English Church it is, from beginning to end, voluntary.”—*Dr. Pusey.*

The Church of England leaves you entirely free to come to any Priest you choose, and open your grief to him *whenever* you desire so to do.

No definite rule as to frequency can possibly be suggested for all.

Some people Communicate once a month only, and always come to Confession previously.

Some never Communicate without previous Confession.

Some only confess before Christmas and Easter Communion.

Some confess at no particular intervals, but when they have fallen into grievous sin.

Much depends on what people believe and feel about sin. The more by the grace of GOD they realize its horrible nature, the ingratitude it shows toward Him, its deadening effect on the soul, and the punishment it deserves, the more they will prize the privilege of Confession.

Some persons have more opportunities than others for obtaining spiritual help. There are many persons (sad is the fact) who are living where they have “no place to flee unto, and no one to care

for their soul." Others are living close to some church where the Priests believe they are ministers of reconciliation.

Those who seldom confess and who do not come regularly take up a great deal of time occasionally, much to the inconvenience of the Priest and other penitents who may wish to see him. When your Confession is likely to be longer than usual, do not wait until the eve of some great Festival, but make it a day or two before.

If you only come now and then, in all probability you will be less particular in self-examination. Not having a fixed regular time, Confession will be less of a check to you.

You require often to be reminded, individually, of your own particular state of sin, carelessness, or sloth, in the spiritual combat.

Your confessor will get to know your soul better, to note more accurately the influences affecting it, and be able to help, warn, and advise you better.

Whether you come to Confession once a month, or once a week, or once a year, *never Communicate* after any very wilful or grievous sin without first confessing it, or asking your confessor if you had better Communicate or not.

Remember this is not to make you in any way lose your free will or independence. You may dare to Communicate whenever you wish, but the Church warns you *not* to do so with any guilt upon your soul, and advises you very plainly to confess before Communicating if you cannot quiet your own conscience.

The Church of England has no rubric saying you *must* go to Confession after any grievous sin, but there is a law stronger than rubrics written in

the hearts of all that *deeply* love JESUS, Who died for their sins, impelling them not to approach Him (nearer than Angels ever do) without first in humble loving penitence doing everything to prove their sorrow and sense of guilt.

Whether you go monthly or weekly never neglect daily self-examination, even if you only give one minute to it.

You are then perfectly free to come to Confession as often or as seldom as you choose, but like all other things that which is done regularly is generally done best. It has often been said more souls get into dangerous conditions from carelessness and thoughtlessness than from deliberate sinning. I mean that you must not imagine that gross violations of the Ten Commandments (in their first literal meaning) are the only sins which endanger souls. You may not perhaps have made and worshipped a silver idol, but if you neglected prayer for days together you have been sinning very deeply against GOD. Confession practised regularly is an immense help against *sins of omission*, sins which people think so very little of, though to forget GOD and our duty to Him is a great sin. Some would say they could understand a person going regularly to Confession if it only meant going whenever a great sin had been committed, but that they cannot understand a person who seems to live without doing great sins, going regularly. "Be ye perfect." Those who aim at perfection and are in earnest about it want to conquer *all* sin: they feel that they must not skip their private prayers as well as not give up Holy Communion; that they must not say anything slightly profane as well as not swear; that

they should not utter any slightly impatient, angry, uncharitable word, as well as not get into a passion; that they must not consent for a minute even to an impure thought as well as not commit adultery; that they must not over indulge in eating and drinking as well as not become intoxicated; that they must not waste their employer's time as well as not steal money out of his drawer; that they must not exaggerate for vanity's sake as well as not perjure themselves in a court of justice. In short, you must be very particular and watchful, remembering you will have to give an account for all sins of thought, word, and deed. Going to Confession regularly keeps alive within you this proper view of sin; it makes you more watchful, more careful in self-examination, more particular in avoiding all sins, lesser, as well as more gross temptations. It may be said to you, that you are allowed by the Church of England to confess to a Priest when you cannot quiet your own conscience but not otherwise. We will suppose then that you have committed some sins since your last Confession, that they were not of a very heinous character, and that you had asked GOD earnestly to forgive them. Still you choose to go to Confession, because you think it will be a help against repeating the acts, because you think you may get a word of advice to help you, because you feel it will be like a little act of reparation to confess them a little publicly as well as in secret to GOD. I say that if these are your feelings you have a perfect right to act upon them, and the Church does not forbid you. I would advise you then to come regularly to Confession; experience teaches that this is better than only coming after

some very grievous fall, which in all probability regular Confession would have prevented. You will be more careful about all your religious duties, prayers, Bible reading, preparation for Holy Communion, sins of the tongue, wandering thoughts, habits of reverence. The Author has asked the question again and again, "Were you so particular in your religious duties and in vigilance against all sin before Confession as you now are?" and the answer invariably is such as to prove the wisdom of advising a person to practice the regular use of Confession. The majority who go to Confession come once a month, some more frequently, some not so often. Remember that whether you come once a week or once a year, that you never go to Confession without having first confessed your sins to GOD privately, prayed for forgiveness and resolved upon amendment.

SELF-EXAMINATION.

Try and examine yourself daily.

The more you delay it the harder it is.

If you only use Self-Examination before weekly Communion, it is hard to remember many things, even if you examine yourself regularly every Saturday.

At night you can surely remember the sins of the day with little or no difficulty, and in a very few minutes.

Divide the day into three portions, and think through the events and doings of the morning, afternoon, and evening.

If your conscience is not dead, you surely can remember any bad sin, and if it is at all sensitive, as it ought to be, you would soon remember little acts or words of impatience and other similar faults.

Try, then, and remember what you did that was wrong; and if, after a minute or two, you cannot remember anything sinful do not go on puzzling, and doubting, and wondering, but just ask GOD to forgive you for not being better than you are, and for all things wrong that you may have done and forgotten.

If you do remember a sin, note it for Confession at once; do not put off till to-morrow. This practice will be a check to you, and it will make sure that the sin is confessed and not forgotten.

Kneel with book and pencil in hand, then you will not be so likely to put off noting sins till next day.

If you do not look upon Self-Examination as a most important duty, it will, no doubt, be very often a temptation to you to omit it when you are tired at night. It should ever remind you of the trouble sin brings on you, and when you find there is nothing of sin to note, it will be an encouragement to you.

Think specially on these points—Whether or no you are in love and charity with all—if *not*, pray for charity, or pray GOD to forgive and bless those who have offended you.

Think if you have said, written, or done anything during the day that may have hurt another's soul.

Did you, from carelessness, do anything that may have pained others, or offended them, or misled them?

Have you, though not conscious of any one act or word or sin, been too unrestrained in conduct during the day?

Have you omitted to do anything recommended in Confession?

Have you talked too much?

Have you been too loud in merriment?

Have you talked of the faults of others needlessly, spitefully, or with exaggeration?

Did you smile at anything sinful, or encourage sins in any way, as by listening to scandal about others?

Is there a letter you might have written, ought in duty to have written, and neglected to write, though you remembered it?

Did you say Grace always, and reverently at meals?

Did you try and pray in the middle of the day?

Did you waste time, or neglect any duty, or were you unpunctual?

Did you eat or drink too much?

Did you say anything not strictly true to save yourself trouble or annoyance?

Whether you use questions or not, never get into bed without thinking for at least *one minute* what sins you may have done during the day, and saying, at least, "JESU, mercy," or some act of sorrow and prayer for pardon.

Before all Confessions it would be as well that you should test yourself by some book of questions to make sure that you have taken all steps to know and confess all your faults.

Be particular in your daily examination to think of your besetting sin.

It is a good plan to mention your falls into your

besetting sin separately at the end of your Confession.

This will show more clearly, both to yourself and the Priest, how far you are fighting against, or giving way to it.

It is sometimes a sign of a good well-prepared first Confession if the Priest can see clearly at the end of it what has been the besetting sin of your life.

It requires prayer and diligence to make sure that you know your besetting sin. At least, many persons find they were mistaken about it till their eyes were opened in Confession.

After two or three Confessions there will generally be less difficulty in seeing clearly what is your besetting sin.

To have found out your besetting sin is a great point gained, and if you set to work to watch and resist it, you will soon gain general spiritual improvement.

Your besetting sin is, perhaps, one that has a great fascination over you; if you give up what you so enjoy, it will be a self-sacrifice, and GOD will be pleased, and give you help to resist more easily than ever other temptations that do not so greatly influence you.

“Slay Goliath, and the Philistines will flee.”

Read Dr. Pusey's two sermons on *The Besetting Sin, and Victory over it*.

Be not impatient because your besetting sin is so long in being overcome.

Mortify yourself in some little way when you fall into it; make acts of contrition when it has been yielded to; confess it fully, and as long as you are thus trying do not be discouraged.

Pray daily for the opposite virtue to your besetting sin.

Remember it is for Heaven you are preparing ; Heaven is eternal happiness in GOD'S presence ; so a long life-struggle against sin and for the improvement of the soul, however wearisome the conflict may be, is, after all, a short light labour, considering what a prize awaits you if you persevere to the end.

Remember you are commanded in the Bible to examine yourself before receiving Holy Communion.—1 Cor. xi. 28.

Not to use self-examination is a proof that you are careless, thoughtless, and indifferent concerning your soul and its relation to GOD your Judge.

"Every one acquainted with souls knows that there is often most contrition, most anxiety about the soul, most anxiety to have GOD'S sentence of Absolution for any slight stain or spot of sin, most careful longing to come 'holy and clean to such a heavenly Feast, in the marriage garment required by GOD in Holy Scripture,' among those who have least of sin."—*Dr. Pusey.*

You ought to be constantly asking yourself if you are doing those things that please or offend Him.

Are you not often very painstaking and anxious about your health, your food, your comfort, the good opinion of others, and, perhaps, personal appearance ? Ought you not to be also very painstaking and anxious concerning the state of your soul, which has to stand the scrutiny of GOD, Who is a Consuming Fire ?

Getting rid of sin is cleansing of the soul.

Acquiring virtues is the adornment of it.

Holy Communion unites you to GOD, Who cleanses, strengthens, refreshes, purifies, and beautifies your soul.

That He may come to you in the blessed Sacrament for your good, it is absolutely necessary you should first try and become as fit to meet and receive Him as possible, and the way and means thereto is, first, by examination to see what things about your soul render it unfit for His holy presence; then repentance for those things, then expression of sorrow to Him for them, then prayer for His pardon for them.

Use self-examination in the middle of your prayers; you will be thus less likely to omit it than if you practice it as a separate duty. Make it of equal importance with your prayers, and be as earnest about it as with them.

Remember, every idle word will have to be accounted for.

Sins of thought, word, and deed, are often, alas! soon forgotten and not repented of; but they remain written in the Books that are to be opened on the Day of Judgment.—Rev. xx. 12.

Never give up self-examination, at least do this. Think of three faults you are most prone to commit, and ask yourself at night if you have committed either of the three during the day. This at least will make your self-examination short, simple, and definite; and when very tired and all the day past seems to be a confused dream, you will perhaps find it easier to ask yourself those three questions than to attempt a more general retrospect of the day's events. You may be tempted by fatigue and difficulty to give up trying the latter and do nothing at all, whereas to use the three questions

is a simple process, and at least better than no examination at all. If you are likely to go to bed late say some of your evening prayers, and do your self-examination earlier in the evening; this is better than putting all off to the last thing when you are late and tired.

Try thus at the close of each day, for a minute at least, to call to mind its faults and failures, and ask pardon for them; and always before Holy Communion, prepare by examination, contrition, and prayer to meet thy God.

QUESTIONS FOR THOSE WHO GO TO CONFESSION.

Do I think or speak uncharitably of those I consider less Catholic, in faith and practice, than myself?

Do I go as often and regularly to Confession as I ought and might?

Do I ever untruthfully, directly or indirectly, pretend I do not go to Confession?

Do I ever join in any talk against the Sacraments, because I am afraid to acknowledge my belief in them?

Have I ever said or done anything which may have discouraged an inquirer from the reception or use of any of the means of grace?

Am I as careful as I should be to bring no discredit by my conduct on the helps that ought to show their good effects in my outward life?

Do I put off Confession when conscience tells me to confess?

Am I as careful in my self-examination as I lead my confessor to suppose?

Do I make my Confession as full and perfect—in short, as truthfully as I ought?

Do I carefully perform my penances, or hurry them over?

Have I needlessly talked about my Confessions?

Is there any one sin that ought to be confessed which I have not confessed as yet?

HOW TO REGARD CONFESSION.

THE Sacrament of Penance should be prepared for, approached, and used with the *deepest reverence*.

It is one of the most solemn times of the Christian's life when, not as in Baptism, Confirmation, Marriage, or the Holy Eucharist, he comes to obtain a blessing in the presence *of others*, but *alone*, as a penitent, alone with his own burden of sin, alone at the foot of the Cross to hear the voice of JESUS say, "Thy sins be forgiven thee."

Those sins that have caused troubles of all kinds, heart-aches to others, fear and sorrow to ourselves; those sins which our LORD died to redeem us from, and which ungratefully we have committed—we come to confess them and express sorrow for them, and to promise amendment. Then the Precious Blood is applied to the soul so stained, the words of peace and pardon are pronounced. Who but the most superficial, thoughtless, unloving soul could then go and speak lightly, or gossip irreverently about such a solemn subject?

Great responsibility rests on those who go to Confession, because their behaviour has always a great power in inducing others to go, or in deterring them from and prejudicing them against it.

Most numerous are the cases where persons have seemed to others to be so much changed, so much happier, so much more patient under the trials of life, that others have thought of making trial of the means of grace that seem to have been so markedly blessed.

And, on the other hand, the conduct of some persons who go to Confession is of such a character, that others who notice it very naturally do not feel inclined to speak or think with much respect of the Sacrament of Penance.

A person who goes to Confession is professing to be very much in earnest fighting against sin, and to be making use of every help and check against falling into it. They profess also to be trying to lead higher lives as Christians, and to be seeking the help of GOD's Ministers in so doing. It is then to be expected that they will live quiet consistent lives.

Not talking too much about Confession.

Nor flippantly.

Nor irreverently.

Nor lightly, but with quiet *reserve*, *reverence*, and *restraint*. Never talk to any one about Confession or any other Sacrament or means of grace, unless they are likely to talk about it *reverently*, whether they believe in it or not.

It cannot be too frequently, and carefully, and solemnly impressed upon children, that if they come to Confession they are not to talk about it, neither about their sins, nor their penances, the

advice they got, or whether the Priest spoke kindly or sternly.

If children are not brought up to regard Confession as something sacred, their respect for it will decrease as they grow older.

They should, indeed, be most earnestly warned against showing their Confessions to one another, or preparing them together, and should be taught to confess it as a sin whenever they have talked about Confession needlessly or lightly.

But there are also persons no longer children in years who seem not to try and reverence the deep things of GOD which affect their souls. Many young women, by constant talk, excitement, want of restraint, or some morbid feeling, are very far from imitating the example of the Blessed Virgin, who "kept all these things and pondered them in her heart."

"Still waters run deep." The truest Saints are the quiet followers of JESUS. A quiet consistent life, the life hid with CHRIST, will impress other souls far more than the excited and talkative profession of it. There is less *self* about the former.

Discourage all mere talk about Confession *invariably*.

By all means offer every explanation or information to any candid, earnest inquirer.

But resolutely set your face against all light or gossiping talk about Church Services, Sacraments, or Priests.

You will naturally be very grateful to your confessor, and have a reverential love towards him as the channel through which GOD is helping on your soul so much; but let this gratitude be shown, not in continued talking of your confessor to others,

but if you want to do anything in return for all he does for you, content yourself with praying GOD to bless Him and guide him in all his ministrations with yourself or others.

The duty of your confessor is to guide you as one with an authority over you belonging to him as a Priest, and over yourself in particular, because you have chosen him as your spiritual father. You are not, then, to look upon him as a friend only, or a constant sympathizer, but as one who is over you in the LORD—one who should sometimes reprove, and you to accept it without feeling as though the rebuke was given by an equal; who may sometimes encourage you, but rather as a guide than a friend; one with whom you are to be on terms of intimacy different to your relation to all other persons on earth; with whom you are not to talk as you would to others, as on an equal footing, but as speaking to one to whom respect and often obedience is due. He is neither to be spoken to nor of, in any manner approaching to familiarity, and while looking upon him as the Priest through whom GOD specially helps your soul, you are not to speak, talk, act, or feel as if your gratitude extended only to the man himself, rather than to the Master whose servant he is, and whose work for your good he is doing as your confessor and His Priest.

Regard Confession, then, as one of the most important duties of your life, and as a most solemn duty.

The greater reverence you show in all your talk or manner regarding any Sacrament, the more abundantly will GOD bless you in your use of it.

Many, alas, after a short careless use of it, give it up, and say they thought it no good.

But to those who quietly, patiently, and in earnestness practice it, Confession is most invaluable as a help to peace, an encouragement to perseverance, a check to sin, and the best of all preparations to the receiving of Holy Communion where eternal life is found.

When you wish for Absolution, you will naturally prefer making your Confession to your own confessor; but be sure you never yield to the temptation of going to another Priest to avoid the shame of confessing you have soon fallen again into some sin.

If your confessor is ill, or away for any time, and you feel the need of Absolution before Communion, go to some other Priest.

It is holding the faith with respect to persons, it is saying I am of Paul or Cephas; it is, in short, *very wrong* to give up the use of any Sacrament because we cannot have it through the usual channel.

At the same time you are at perfect liberty to choose for yourself to whom at any time you will "open your grief." It very often happens that persons wishing to go to Confession feel that there are good reasons why they cannot confess to the Priest nearest at hand. There may be very natural and very reasonable objections, and you have every right to wait till you can see some Priest to whom you feel you could go for spiritual help. At the same time you must not push this liberty too far and keep away from Confession for a long time when you really feel the need of it, just because your own confessor is not likely to be

able to see you for some time. If you are prevented from seeing him and you wish for Absolution, consider well if there is not some thorough Catholic Priest within reach to whom you really might go.

Those who give up Confession, or needlessly delay it, when there is a Priest to hand to whom they very well could go and open their grief if they choose, are not Catholics in earnest, but only in name, and have no real grasp or belief in any true doctrine of the Sacraments.

No doubt there is plenty of reason to feel the wish never to confess except to one's own father in CHRIST, and, as a general rule, you ought to confess only through him; but if he cannot see you for some length of time, he should mention to you the name of some Priest he has confidence in, to whom you should go for Absolution when you know you have the want of it.

If a soul wants Absolution, the sooner it is received the better. Advice you can write for, but if you want the comfort and grace of Absolution before reception of Holy Communion, you are positively lowering all idea of the Sacrament of Penance, treating it as if it was only good or valid to you through one particular Priest.

It is ingratitude, and bordering on rebellion to GOD, to leave off Confession because He has seen fit for a time not to allow you to go to your usual confessor. It is treating the Sacrament as of *man*, not of GOD. It is like saying to GOD, "Well, if I cannot go to my usual confessor I will not go to any one else whom Thou hast commissioned to be Thy minister."

Again I say you are perfectly free to go, or not

go to Confession, you are perfectly free to go, or not go to this or that particular Priest, only be careful that you do not at any time make this liberty too much of an excuse for not seeking spiritual help when conscience tells you you have real need of it.

It is, indeed, hard for many to go to a stranger ; but, my brother, think only of the Great High Priest ; see Him only in the Sacrament ; and if you treat His Ordinance in this spirit, you will find that He will help you and bless you in all Confessions, no matter to whom you make them, among any of His faithful Priests on earth.

As a rule, never confess to any Priest if you have any reason to believe he does not go to Confession himself.

Again, do resolve to avoid as much as possible all needless *talk* about Confession, Priests, or Sacraments : it is a sign of superficial, unreal, excited, sickly religion.

Mention it as a sin in Confession whenever you have been guilty of any light talk about it.

FAULTS IN CONFESSION: WHAT TO AVOID.

Do not be late if you have an appointment.

If a Priest has fixed times for seeing people do not come at the close of them. Thus 2 p.m. to 5 p.m. may be the hours, and several people will come at twenty minutes to five, or even later than that ! The Priest may have some work elsewhere to do soon after five and cannot stop a minute beyond that time. He ought not to be expected

to begin the hearing of a Confession after ten minutes to five.

Begin the *Confiteor* reverently, many say the form too much as a matter of form.

Try and speak so that the Priest shall have no difficulty in hearing you.

Avoid the use of any very familiar expressions ; anything approaching to what is called "slang" must not be. Of course, a person in one class of life might use an expression which one would not expect to hear from another, but everyone should use their best language. For instance, do not say "snubbed" if "rebuked" would equally well explain your meaning.

Do not speak too fast. Confession is the solemn acknowledging of your sins, and they are not to be hurried over like the unimportant items of some little account.

Ask no needless question ; thus instead of asking any question about Ritual, ask to be recommended some good book explanatory of the subject.

If many are waiting do not come out of your turn or ask another person to give up their turn to you. If you cannot wait come again or come earlier another time, or if you are really very much tied to time, ask for an appointment.

If, after Absolution is given, you remember that you left out a sin, be sure you say so before leaving the confessional. After Confession never leave the church without kneeling and saying some words of thanksgiving.

It is a very good plan to make a resolution against the chief sin you have just confessed, at least renounce it again when you make your thanksgiving.

Write the notes of your Confession very clearly, so that there may be no difficulty in reading or understanding them.

Take great care not to lose or leave them about.

Always mention how long it is since your last Confession just before you begin the actual Confession of your sins.

If you forgot or omitted the act of Penance advised, you certainly ought to say so ; it is not necessary to allude to it if it was performed. Sometimes persons are in doubt if they are "heartily sorry" or not, and say so when they come to these words in the *Confiteor*. If you are in this state tell the Priest so *before* you commence your Confession, so that he may avail himself of the opportunity to decide whether to go on with your Confession or wait and come again.

It is a good thing to mention which sin you have confessed is most upon your conscience, which, in short, you think was the worst, also to say what it is that you have been chiefly praying for lately; these two things enable the Priest to have a correct view of your spiritual state, and sometimes he may clearly point out to you that something you did not lay so much stress upon was really the worst sin, or worse than you held it to be, and he may also show you that just now perhaps you had better pray specially for something else.

DIRECTION.

THE office of the confessor is the administration of Absolution ; that of director is the guiding and advising you in things concerning your soul.

Consult him only when you really need his advice.

Consult him as much as possible on spiritual matters only.

You may ask him, certainly, if anything, or any arrangement had better be avoided or given up if it would possibly be a hindrance to your spiritual life.

In short, seek his counsel only about things that may directly or indirectly affect your soul.

Mention as little as possible the faults of others when seeking direction. Of course, there are many cases when the bad conduct of others is the very cause of your being driven to seek advice.

State the facts shortly, truthfully and charitably.

Never come and ask about matters you could find out for yourself if you chose so to do.

But always seek his advice in any serious difficulty, when you have grave doubts as to what is *right* for you to do, or to advise another how to act.

It is entirely a *voluntary* submission on your part, and how much use you make of your director depends on your own inclination ; but at the same time, it is a sacred compact while it lasts, not to be broken without good reason ; and if you reject his advice when you have asked for it, see that you do not do so without a very good motive.

You can write for advice when really necessary. Never cross your letters, and write clearly and shortly. Give your name and address fully. It is often very difficult to make out if the writer of a letter is a man or woman, young or old, married or single. To enclose a directed envelope for your reply is a good plan. Some people may, from circumstances, continually need advice ; some

in a similar position, would not need it so much ; some persons hardly ever feel a want to have a doubt solved ; some are weak, or morbid, or scrupulous, and seek advice too much ; some are proud and too independent, and never seek advice, even when they feel the want of it.

Penitents are sometimes troubled by hearing a Priest has advised another person differently to the advice given them by their own confessor. This, in some cases, is a just punishment for talking about matters of direction after confession. The Priest also may advise one year that which he seems to have dissuaded from the year before. He may seem sometimes to give quite different counsel at one time and at another on the same point ; and yet, perhaps, his advice was the best at the time when given in each case.

He who heard your first Confession ought to be the best Priest for your director ; but in many cases this would be simply impossible. Your director should have heard a short general Confession of your whole life, if he did not hear your first Confession.

You ought always to inform your director if you are in any doubt on any point, whether you are acting rightly or not.

You should only consult him on some points of interest or urgency, but you should not keep anything from him that you are uneasy about, nor should you take any decided step for your own spiritual good without telling him.

There are many sad cases where persons have confessed regularly for a time their sins, and yet have concealed their *temptations*, and so suffered.

There have been, for instance, plenty of cases

of persons coming to Confession and not mentioning that friends (query) have been trying to shake their faith in the Church where GOD placed them. Whereas, if these sort of people would honestly *at first* mention their trials of faith, they might be saved from seriously thinking of anything so sinful as secession or heresy.

Do not *direct* others yourself, but, as far as you can, get others who want help to seek the help of the Church.

The advice that might suit yourself might not be good for others.

You should constantly pray for the Priest who is your father in CHRIST.

The more you pray for him the more abundantly is GOD likely to bless his ministrations to your soul.

Treat him always with quiet deference, and even reverence, in your manner. Remember, "he watches over you as one that must give account."

He may be, perhaps, very nearly the only person on earth who specially prays for you, and takes a deep interest in your soul. Esteem him then very highly for his work's sake.

The author acknowledges that he has a prejudice against the use of the term "Director;" he has, of course, no objection to raise against any simple, faithful guidance of souls in spiritual trials and difficulties. The word has a something about it distasteful to the English mind, and of course the use of a spiritual guide may be like other good uses overdone and misused. Seeking direction may be understood thus—when you are really puzzled as to the right or wrong of a certain course

of action, when you are uncertain what is the best for GOD, for His Church, for the souls of others, and if after prayer for guidance you still mistrust yourself in the matter, then by all means seek advice. If it encourages you to pray, to meditate, to read the Bible and devotional books under the advice of your confessor, then seek his advice on the point. If at any time you are in great spiritual danger, and feel that if you could make a promise to follow the right course it would help you, then make a promise to him not to do this or that, for a time without his sanction. To exact a promise of complete submission or perfect obedience is what no Priest has a shadow of a right to do or to expect of anyone ; but *if you choose* to promise to be guided by your confessor in all spiritual matters and in things which very closely concern them, you have perfect liberty to make such a promise of obedience to him. This phase of "direction" is and should be exceptional, but occasionally such submission is of untold help and value. By a temporary submission to the advice of their spiritual guide, souls have held out safe through fierce temptations, or have got into regular devotional habits which they henceforth keep up. Direction which means that a person is to become for a time or ever a kind of "moral slave," that all freedom of will is to be given up, that every little thing, down to petty amusements, must not be indulged in without advice or leave first sought and given, unhealthy, over-scrupulous submission, in short, can not be advisable, and this cannot be too plainly asserted. And it must not be for a moment imagined that those who wish to be under "direction" or "obedience" are poor

weak souls who cannot move a step by themselves; on the contrary, the cases are very numerous where persons, very high spirited, very clever, very proud, who are yet in earnest, find that a voluntary submission to the guidance of their confessor is of immense benefit to them. For instance, a person is tempted very strongly to write a letter of revenge; they have it in their power to write something which may crush or injure very much some person who has offended them. I do not say it is the highest motive, but such a person may from a sense of honour keep from doing that which they are disposed to do, thus: They make a promise to their confessor that they will not write and send that letter, and they keep it, and have thus been kept from a great sin, and others have been saved pain and temptation to anger and revenge. Or again, a person is tempted to go off to a Roman chapel in England; their confessor may be asked to receive their promise, never to do this again without his permission, so they may be thus saved from the sin of countenancing opposition to the Catholic Church in England, and from the retribution of injury to faith and temptation to fall into schism.

To conclude, it must not be thought that very weak scrupulous souls are the most encouraged to be under direction or obedience. They are generally advised to faithfully follow some few rules, and to try and be a little less fearful and scrupulous, and to try and walk a little more without seeking so much help to lean upon. The very confident, the imperious spirit, is the one which if it will submit of its own free choice (as good for itself) to curb its own will, to give up

its own way and be kept under a little restraint, is highly profited by this spiritual discipline. If a person finds that they have their own way in everything, that everyone about them seems under, and none over them, that there is no one anywhere to whom they ever in the least yield, that person very often does feel the wish for some authority which they could voluntarily submit to and respect. There are many cases where a person is respected, feared, admired, obeyed, who all the while feels the longing desire, "Oh that I had some one friend who could be to me as regards my soul what I seem to be to others, in other ways; some one I could tell my troubles to, who would faithfully speak the honest word of advice and reproof, instead of this constant round of subservency, flattery and praise!"

PENANCE.

NOTHING save the Blood of JESUS can cleanse a soul from sin. Self-punishment, or an act of self-revenge, advised by another does not purify your soul.

A lifetime of suffering would not of itself purge your soul from the guilt of the smallest sin.

You receive pardon and are cleansed by the application of the Precious Blood, and by that only.

Yet, considering the suffering sin brought upon our LORD, it is only fitting and right that we do something to show we feel that we deserved those sufferings, and not He.

Acts are the proofs of resolutions and the sincerity of words and promises.

In Confession we express sorrow, and declare we deserve punishment for our sins; doing a penance proves, or shows we want to prove, we did feel what we solemnly said when pardon for sins was craved.

After having sinned, we ought to humble ourselves, not merely by expressing our sorrow, but by doing something to show by our acts we feel our unworthiness.

“Exercise severity on thyself, that GOD may intercede for thee, and not condemn thee. For sin is certainly to be punished. This is due to sin, punishment, condemnation. Sin is to be punished either in thee or by thee. If it is punished by thee, then it will be punished without thee; but if it is not punished by thee, it will be punished with thee.”—*St. Augustine.*

If, when we sin, we just say we are sorry, and then walk with GOD, just as if nothing had happened, it is surely not the conduct we should approve of in our own children.

If we see a child feeling its fault, more quiet, not asking for things as when it was good and in favour, then our hearts are touched, and it is soon reassured and restored to former love.

Simply to pray for pardon and improvement is only half what we might do to prove to GOD we are in earnest. If He sees we mortify ourselves in deed, as well as express our wish to be freed from a sin, we are giving a proof we are really in earnest. It seems a cold, selfish thing, after a fault, only to express sorrow with the lips, and not to do, at least, some little act as well, as

a proof we regret our faults, and wish to do something, as it were, to undo it. Of course we are forgiven for CHRIST's sake only; but self-revenge, after sin, is a voluntary self-punishment for unfaithful love; and a self-imposed penance is the doing of a new work of affection.

The practice reminds you of your sin and your contrition. If you had only prayed, perhaps the memory of what you did would soon pass away. Some little act of self-denial will remind you of it more, and it will help you to be more careful against falling soon in the same way again.

You must have noticed in the Bible instances where GOD has been greatly moved to have mercy on souls when they humbled themselves, as well as prayed for mercy.

The regular practice for a time of some little extra devotion or act of self-denial acts as a spur and reminder of the reality of the spiritual combat, the need of amendment, the danger you have incurred by your sin.

Your confessor will very likely tell you to do some act of penance whenever you have given way to your besetting sin. He may, perhaps, forbid you doing any penances beyond those assigned to you at your Confession.

If you are thoroughly open and honest, and try all you can to help your confessor to understand your soul, you can submit calmly and confidently to his advice, even when he seems to check you too much from attempting to do what you think would help you. Penitents are constantly asking for harder penances than they are advised to undertake—constantly asking for their private rule of life to be made more strict, and often asking

to be allowed to practise some additional act of mortification. It will be far better for you to live well under the simple rule your confessor thinks sufficiently high for you, than to be continually wanting to attempt more.

You should take whatever penance is advised, whether hard or light, cheerfully, without questioning its advisability. You did not appoint it for yourself, but asked for it; and what is given you is best.

Another time, perhaps, you are getting into a slothful, dreamy state; and though, perhaps, your Confession was only of very little things, as you fancied, some short, hard penance may be advised to wake you up, as it were.

Most probably your confessor will give you a penance bearing upon the worst sin in your Confession, or upon that which was most frequently committed, or one bearing on your besetting sin only; or he may give you two—one for your besetting sin, and one for some other sin mentioned in your Confession.

If the penance is difficult for you to perform, mention at once *why* it is so.

Or if it would cause any one to guess what sin you had committed, mention it.

If you were told to learn a psalm by heart and you knew it already, it would be necessary to say so.

Penances in general are simply mere nothingness as regards hardship or difficulty in performing them. A little token to show the readiness for self-revenge; a little thing, the doing of which helps you in the practice of a virtue; or something a little sharp to make you remember your fall and

your good resolutions in repentance. Such are penances usually advised.

Note down in pencil the penance at the time you receive it. From various causes, penitents sometimes forget what was told them, or how often the penance was to be done.

For some penitents it is best very often to have a penance assigned which they can perform before quitting the church, that they may start with nothing hanging over them. Sometimes a penance to be done at the end of a few days is better, and keeps the penitent more vigilant against repeating the sins recently confessed.

Many (as with their prayers) are tempted to hurry through their penances. It is a good plan, before performing the penance, just to kneel down and say slowly :—"O GOD, I ought to do something to show my sorrow for offending Thee." If you have omitted your penance wilfully or unintentionally, or not done it as you were told to do it, you should mention it at your next Confession.

You should not mention your penance to any one. It was advised you at a solemn time in a Sacrament, and should neither be talked about gravely or lightly to anyone.

Discourage everyone, especially the young, from talking about Priests, Confessions, or penances. Persons who thus talk have a very superficial idea of religion and sin.

"Would people again thus gossip about religion, as about 'some new thing,' and substitute religious for worldly scandal, if they lived in the belief that for 'every idle word' they must give account at the Judgment Day?"—*Dr. Pusey.*

If anyone seeks information from you about Confession, tell them shortly, gently, with no particulars, that you have found it a great help, and advise your friend to consult a Priest on the subject.

Pray for the inquirer, and GOD will be more likely to lead that soul to Confession in answer to your prayers, than through your talk on the subject.

If your confessor advises you to do so, you may, whenever you fall into any sin (especially your besetting sin), practise some little act of mortification or penance; but consult with him first; he may, perhaps, give you a general sanction to impose some penance on yourself after any sin, or perhaps he may advise you only to do so after some sins in particular.

Penances are best when they not only are as tasks to perform, but helps to the attainment and practice of virtues.

A person acknowledging to have given way lately to great want of restraint and recollectfulness in loud talk, laughter, levity, or noisy conduct, would find it a helpful penance to be told, for a few days twice a day, to remain as still and motionless as possible for a few minutes, as in the presence of GOD, standing or kneeling.

To say a psalm or prayer a certain number of times, or at particular times, is no doubt a penance in some sense punitive; but besides appointing a prayer to be said, some act to be *done* should also be advised, which will cause the penitent to attempt the performance of some duty he confesses he has failed in.

For instance, a penitent confesses to have greatly

neglected the reading of Holy Scripture, or that he has performed it lately in a very hurried, careless, irreverent manner.

If the penitent is told to read four or five verses daily on his knees, very slowly and reverently, for a week, then if he does so, he will for some little time to come, after the week is over, be more likely to pay due attention and reverence to his devotional reading.

Penances may also be made instructive, as well as punitive and remedial. As, for instance, to have to read slowly and carefully *Sadler's Church Doctrine and Bible Truth* would be an occupation of invaluable profit to many persons.

Now, too, that sermons by some of our greatest preachers are to be purchased so cheaply, a great deal of instruction, theology, and strengthening in the faith might frequently be imparted to penitents by reading one of them on the recommendation of their confessors.

The glory of GOD and the good of His Church may also be advanced through penances given in Confession.

To have recited privately the Athanasian Creed, as an act of reparation for an onslaught on the faith, and as an act of intercession for its defence, would have been a very suitable penance lately.

Or if the penitent is attending a church where things are not done decently and in order, to say the Litany of Penitence, or Litany of the Blessed Sacrament, would be well pleasing to GOD and for the good of the Church.

Or something to say bearing on the Church seasons, as for instance, at Ascension-tide the Collects Ascension (Acts i. to v. 12), proper preface in

Holy Communion, a chapter in Nouet, the proper Psalms for Ascension, Pusey's two Sermons on the Ascension, Meditation on the Ascension.

Sometimes persons are advised to do something to make sure that they have told GOD often and humbly they are sorry for their sin, as by promising not to Communicate till they have earnestly and slowly repeated on their knees the words "GOD be merciful to me, a sinner!" fifty times or so.

Many have been very grateful to have been told to learn gradually some of the Psalms by heart.

There are many beautiful things in Scripture and elsewhere that ought to be well known, and which often people do not know so well as they ought, as Psalm li., Isaiah liii., 1 Cor. xiii., the Beatitudes, the Veni Creator.

During long times of solitude, depression, grief, sickness, it is an intense consolation to be able to commune with GOD in His own words.

Penance, again, is a word which has much prejudice against it. Some suppose that it is thought to be instead of repentance, that fasting from a meal would do instead of sorrow of heart after the committal of any sin! The word is often misused, misunderstood, and made fun of. I have said that penances now-a-days are mere nothings, they seem not to be real punishments, but rather little tokens shown by their performance that greater severity is deserved. It is the opinion of the best and wisest, I believe, that stricter discipline would be good for us all. That Confession is too easy and mild in its tone and routine, and many desire that, under due and proper control, a more definite and strict system of discipline could be established. It

is thought that a little more of the spirit of John the Baptist added to the gentleness of St. Francis De Sales would be an improvement. Penitents feel this, they ought not to be able to say that the Priests of GOD are very full of sympathy, very ready to encourage and help, but that they seem afraid to exercise severity as even the most loving of Apostles did when required. The following passage on Satisfaction may fitly conclude this chapter. "There is no need to shrink from this term as though its use involved some disparagement of the one full perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. Such an idea arises from a mistake as to its theological meaning. It is wrongly supposed that by satisfaction for past sin is meant atonement for sin. No art of our own can remove the guilt of deadly sin, when that sin is our own, much less can it do so when it is another's sin. There is only One to Whom we look and cry 'O Lamb of GOD, that takest away the sins of the world !' Satisfaction has relation not to the guilt of sin, but to its *penalties*. The two, guilt of sin and penalty of sin, are distinct ; and the one may be removed, whilst the other, at least in a measure, remains. Moses suffered from sin when its guilt had been removed ; he was forbidden to enter the land of promise through the sin at Meribah, yet we find him in the mount by the side of his Transfigured LORD. David, the pattern of penitents in the Old Testament, incurred penalties on account of his sin, far-reaching and severe, yet we have the authority of Scripture for saying the guilt of that sin had been removed. Penalties followed him to his grave ; and after his death was still verified the awful

utterance, 'The sword shall never depart from thine house.' A divine Absolution was followed by such punishments as the death of his child, war with his enemies, and division in his household. The second commandment refers to penalties, and not to guilt, for 'the son shall not bear the iniquity of the father.' It is evident then, from Holy Scripture, that guilt of sin and penalties of sin are separable. It is further evident that works of penitence may affect the latter, mitigate or remove the impending punishment. An instance of both will suffice to substantiate this assertion. When Elijah pronounced the sentence of GOD against Ahab and his posterity, Ahab 'rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.' And GOD said, 'Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days I will bring the evil upon his house.' This was an example of the effect of works of penitence on the Mind of GOD in relation to an individual and his family—a postponement, and consequently a mitigation, of the penalties. Again, when the people of Nineveh 'proclaimed a fast, and put on sackcloth,' we are told, 'GOD saw their works, that they turned from their evil way; and GOD repented of the evil that He had said that He would do unto them; and He did it not.' Here there is the case of a nation or people, and of the entire removal of a penalty which had been distinctly foretold.

. . . . "Bear in mind that works of satisfaction are not a compensation for the guilt of sin, but only its penalties, and that works of satisfaction

are only of avail when wrought in and through CHRIST, and then there will need to be no hesitation in using the term. If it may be said it is dangerous to use a term which may be misunderstood, it may be replied that it is still more hazardous to abstain from the use of a term which prominently sets forth an aspect of Christianity, which it is in the interests of corrupt nature to hide or shun."—*Hutchings' Mystery of the Temptation.*

HINTS AND HELPS AGAINST SPECIAL TEMPTATIONS AND SINS.

Trials of Faith.—It is good for people who complain of want of trust or enjoyment of GOD's presence to consider if they have not themselves, by sin or thoughtlessness, or sloth, "quenched the Spirit," and so lost the fire of love and of faith.

Want of trust in God.—Scupoli, chs. iii., vi., lxi. ; *The Imitation*, Part III., lix. ; Psalms iii., iv., xiii., xx., xxiii., xxv., xxvii., xxxi., xxxiv., xlii., xliii., lvi ; Collects, Trinity Sunday ; St. Thomas ; Hebrews xi ; St. Matt. vi.

Kneel and contemplate a picture of the Crucifixion before and after your private devotions.

Resolve to talk as little of your troubles as possible to any one.

Pray often to GOD the HOLY GHOST for increase of faith.

Search and see if there is any duty neglected, any sin not repented of, or slothfulness in public or private worship that might be amended.

Is there any resolution made at Confession, Communion, or in a retreat, you have broken lately?

Have you received any benefit or answer to prayer, and not sufficiently thanked GOD for the same?

Have you made lately a careless Confession, or gone without proper preparation to Holy Communion?

Have you been guilty of any irreverence in act or word lately?

"Live as you believe, and you will not lose your faith."

"Do the works of CHRIST, that thy faith may live."

Read Dr. Pusey's sermons: *Faith, and The Grounds of Faith.*

"*Depression* often springs from the fact that seeking after GOD we do not find sufficient consolation in the search. The desire to feel His comfort is not the same as the desire to possess Him; for the former may spring wholly from self love. . . . Martha, Martha! why art thou troubled about so many things in the service of JESUS CHRIST? But one thing is needful, to love Him and remain patiently at His feet."—*Fendon.*

Dryness of Spirit.—"We never find that sinners, and those who have given themselves to the things of the world, have to lament such trials; whence it is clearly manifest that this is a precious food with which GOD feasts those whom He loves; and although it may be insipid to our taste, yet it is a marvellous help, though at the time we are not conscious of it. For the soul finding itself in such a state of dryness, and, in addition to that trial,

having to endure temptations the very thought of which seems scandalous, is led by this means to such a fear and loathing of self, and to such a state of lowness as GOD desires ; although, as it has been said, the soul not knowing at the time this secret, abhorred and recoiled from this discipline, as one who is unwilling ever to be left without sweetness and consolation, and who, when these are absent, esteems all other exercises to be but loss of time and toil without profit."—*Scupoli's Spiritual Combat*.

Over-much Fear.—"No one who sincerely wishes to serve our LORD, and to avoid sin, need or indeed ought to torment himself with the fear of death or of Judgment. Undoubtedly both are to be feared, but not with that merely natural fear which through its terror chills and depresses the mind ; rather with a supernatural fear, which is so blended with trust in GOD's goodness as to strengthen and comfort the soul.

* * * * *

"Further, supposing that we feel convinced that were temptation to come upon us at this moment, we have neither strength nor courage to resist it ; yet if we wish to resist, and hope that should such temptation come, GOD would help us, craving such help at His Hands—then we need not be alarmed. It is not essential that we should always possess conscious strength and courage ; enough if we trust that they will be supplied in the time of need. Samson was not conscious of his great strength save on special occasions ; we are told that when he required it to encounter wild beasts or human enemies, 'The Spirit of the LORD came upon him.' So GOD, Who does nothing without

a purpose, does not give us strength and courage except when we need them ; consequently we have good ground for believing that whenever we do need them, His Help will be supplied, if we do but seek it.”—*Francis De Sales*.

“Wherein then can I hope, or in what must I put my trust, save only in the great Mercy of GOD, and only in the hope of heavenly grace ?

“For whether I have with me good men, devout brethren, or faithful friends ; whether I have with me holy books, beautiful treatises, or sweet chants and hymns, all bring me but little help or satisfaction, when grace forsakes me and leaves me in my own poverty.

“At such a time no remedy is better than patience, and perfect self-surrender to the Will of GOD.”—*The Imitation*.

“Shrinking souls are apt to raise difficulties. ‘How far is this trust to go?’ they ask. As far as the limits of His power and goodness, of our weakness and misery, can reach. We must go boldly on, unscared by danger or difficulty. As regards yourself you may well say, ‘I can do nothing,’ but look to GOD as your Guide and Strength and you may dare to say, ‘I can do all things.’ Do you fear the world ? ‘Be not afraid, I have overcome the world ;’ and as our dear LORD overcame it in His Own Blessed Person, so He will overcome it in yours. The world is not a greater difficulty to us than it was to the Saints who have trodden its wilderness before us ; and they had no more strength of themselves than we have : their strength was all of GOD, and by His grace we may be strong as they. Do you fear the snares of the devil ? He becomes powerless in the presence

of humble confidence in GOD. If you do not presume upon your own strength, but look solely to GOD, all the powers of hell cannot prevail against you."—*The Hidden Life*.

Want of love towards God.—St. John xiv., xvii.; Agony in the Garden, St. Luke; 1 St. John iv.; Collect, Sixth after Trinity Sunday; Scupoli, Part II., chs. xix. xx., xxi., xxii., xxiii., xxiv.; *Maxims and Aspirations*; *End of Spiritual Combat*; *The Imitation*, Part II., ch. vii.; Part III., chs. vi. xxii. xxxiv.

Search carefully—are you in love and charity with every one? 1 St. John iv. 20.

Is there any one to whom you still bear malice and are not trying to forgive?

Have you been wronged by any one? If so, are you praying for them? For some little time force yourself to pray for them, for repentance, a happy death, and a merciful Judgment. Look at the Epistles of St. John.

Is any one suffering from anything you ever said or did? Undo the wrong if you can, for troubles in the faith may be punishments for, or results of, sin or sloth.

Meditate on the sorrows of Gethsemane.

Say the Veni Creator.

Pray to GOD the HOLY GHOST daily to guide you into truth, or as the Fire of Love to kindle your feeble love to GOD. Ps. xxiii., xxvii. Persevere in prayer, fight against sin, take extra care in your preparation for Communion, perform all duties more carefully, and faith will brighten and love deepen in GOD's own time.

"Be not held back by any thought of unworthiness or by failures from the child-like love of GOD.

When we were dead in trespasses and sin CHRIST died for us ; when we were afar off, CHRIST recalled us ; when lost, CHRIST sought us ; much more may we reverently love Him, and hope that we are loved by Him, when He has found us ; and we, amid whatever frailties, would love Him by Whom we have been loved."—*Dr. Pusey.*

"A wise lover does not regard so much the gift of the lover as the love of the Giver. He looks at his affection more than the value of the gifts, and sets all gifts below him whom he loves.

"A noble lover does not rest in the gift, but in Me above all gifts.

"Therefore all is not lost, if sometimes you cannot feel as you would towards Me or My Saints.

"That good and sweet affection which sometimes you are sensible of, is an effect of present grace, and a sort of foretaste of the heavenly country, upon which you must not too much rely, for it comes and goes.

"But to resist the evil thoughts which arise within you, and to spurn the suggestions of the devil, is a real sign of virtue and of great merit."—*The Imitation.*

"Again, we must not measure the reality of love by feelings, but by results. Feelings are very delusive. They often depend on mere natural temperament, and the devil wrests them to our hurt. A glowing imagination is apt to seek itself rather than GOD, but if you are earnest in striving to serve and endure for GOD's sake, if you persevere amid temptation, dryness, weariness, and desolation, you may rest assured that your love is real. As men advance in the interior life, they learn to indulge less and less in self-dissection, even as

regards their love of GOD; they are content to give themselves up to Him in this matter as in all else—to love Him without any conscious dwelling upon their love; and this is the higher and purer form of love. It is free from all self-complacency, absorbed in GOD Himself. Its ‘life is hid with CHRIST in GOD,’ and any self-inspection would be a risk.

“As a rule it is not well to make many conscious efforts or much self-examination with a view to increasing or preserving this love. Dwelling on the love of GOD for us, a pure intention, constant self-renunciation, and faithfulness to the leadings of grace, are better means for its growth in the heart. All love comes from GOD; He implants it there, He alone nourishes it, He alone knows what it should be. Let us leave it to Him.”—*The Spiritual Combat.*

Unbelief.—Have you ever done anything to foster unbelief in others? If so, your present doubts or tendency to be sceptical may be the punishment you have brought upon yourself. Try as much as possible to encourage and develop faith in others as an act of reparation for past injury you may have done to souls. Help forward to the best of your ability any real good piece of mission work that may come under your notice at home or abroad. Try and check all flippant, irreverent, sceptical conversation as much as you can. If you are obliged to take part, try and be the advocate of the Gospel side. Destroy every infidel book you have. Especially seek for opportunities of warning the young from reading dangerous books. Prayer of course is your chief help: in two ways use it—to express sorrow for past unbelief and the

harm you may have caused by what you said, wrote, or did, and to pray that the HOLY GHOST may give and nourish the true faith in you. Next try and build yourself up in the faith by reading some of the great defences of Christianity and sermons by great preachers. Avoid the perusal of sceptical arguments in popular magazines. Let your frequent ejaculation be, "LORD, to whom else shall I go? Thou hast the words of eternal life." Try very humbly, patiently, faithfully, lovingly to keep GOD's commandments. "If any man will do His Will, He shall know of the doctrine."

Irreverence, irreligious conversation and example.—Often repeat upon your knees the following verses, and then say humbly, "GOD be merciful to me a sinner:" St. Matt. xii. 36, "Every idle word, &c.; St. Matt. xii. 37, "By thy words shalt thou be condemned." Say the Gloria a number of times as an act of reparation.

Resolve, whenever the LORD's Prayer is said in church, to say "Hallowed be Thy Name" in an earnest way, feeling desire to make reparation.

Profane Language.—Say the Benedicite; St. James iii.; Collect Seventh Sunday after Trinity; the Gloria in Excelsis; Hymns 135, 185.

Read one or more of the following chapters, and kneel when you come to the verses bearing on this sin: Lev. xxiv., St. Matt. v., St. James iii.

Remember your words are heard by others, and you cannot recall them. You have incurred a frightful responsibility whenever you have uttered any profane word, because you set a bad example to another soul, and either teach it or encourage it to sin. You will regret the words at the Day

of Judgment. Many young people begin swearing because they have heard some one else do so, and thought it a fine thing to do.

It is not a fine thing, but a sign of weakness of character, a proof of want of self-possession.

It is often a sign of cowardice. Shimei cursed David from the *other side* of the road.

If you mean what you say when you curse your neighbour, you sin awfully by asking GOD to help you in your evil passion ; it is like asking Him to sin with you.

If you do not mean what you say, then you are taking GOD's name vainly and insultingly, by asking Him fiercely to do something you do not really want done.

To swear and curse is using profane ejaculatory prayers to GOD.

Get into the habit of using secretly and often acceptable prayers of ejaculation, such as "JESUS, help me !" " HOLY SPIRIT, help me to resist this temptation."

Practise acts of reverence. Bow always, or show some act of reverence, at the name of JESUS; at the Gloria; at the words "Holy is Thy Name;" whenever the Blessed Trinity are mentioned; at the words "Holy, Holy, Holy," whenever they occur in the Te Deum, Communion Office, or Holy Scripture.

Read some chapter in the Bible, and pause and read slowly any verse where any of the names are titles of GOD occur.

Always show some mark of reverence at any mention of the Incarnation—GOD taking our nature.

Read hymn 135 standing, but slowly kneel and

rise at the words—"Holy God, and Blessed Trinity."

Practise this daily for a little time : it has been found a most helpful suggestion to those fighting against the temptations of irreverence of all kinds.

With the advice of your confessor, always mortify yourself as soon as you possibly can after giving way to any old sin of the tongue. Read Goulbourn's *Idle Word*.

Read Dr. Pusey's Sermon, "The Christian the Temple of GOD."

Despair, Depression, Desolation.—Psalm xxiii. ; Veni Creator ; the Gospel for All Saints' Day ; Epistle for St. John Baptist's Day ; Scupoli, ch. lxi. ; *Imitation*, Part II., chs. ix., xii. ; Part III., chs. xxii., xxix., xlvii., l., lii. ; Hymns 14, 158, 170, 179, 186.

"Then further, for ourselves, no course, even of sin, no act of deadly sin, following even upon a course of sin, if it admits the pang of penitence, shuts out from pardon. What is really dead, feels not. No *past* sin hinders from penitence. 'Remark,' says a Father, 'all the sins which GOD threatens, thou wilt at once see that they are present sins.' Feel thyself dry, scared, impenitent, without feeling, stupefied, bewildered, yea, if any were harassed with the spectres of former sins, so that all holy truth at times came before him as a dream, and he could himself scarcely tell what he believed, or whether he believed at all, or did as the sad heritage of his sin, seem to himself abandoned as it were to Satan, his very dwelling-place left of GOD, and 'the cage of every unclean and hateful bird,' unable to dis-

tinguish whether blasphemous, or impure, or rebellious, or hateful, or hopeless thoughts, be of his own mind, or the darts of the Evil One driven through him—be this or all beside which can be imagined miserable—be he from head to foot covered with the ulcers of his sins, so that he seem to himself all one wound, unbound, unclosed, unsoftened, a very living death; yet if he have any longing to be delivered from the body of this death, if out of this deep he can but cry, though not in words, yet by the agony of the heart, ‘LORD, save me, I perish!’ he has not committed the unpardonable sin. The faintest longing to love is love; the very dread to miss for ever the Face of GOD is love; the very terror at that dreadful state where none can love is love. As yet, those around may say, ‘LORD, he stinketh;’ the heavy stone of earthly sins may lie very heavy upon him, and he lie motionless, bound hand and foot with grave-clothes, so that he cannot even approach unto JESUS, and his eyes wrapped round that he should not see Him, yet He whom he cannot seek, may yet, at the prayer of the friends of CHRIST, seek *him*; that voice which awakeneth the dead can reach him yet, and he may hear the voice of the SON of GOD, and, hearing, live. The smouldering flax may seem extinct, yet if there be this one spark left, He can again kindle it into a burning flame, glowing with His love.”—*Dr. Pusey.*

Spend a few minutes daily contrasting your sorrows with those of the Man of Sorrows.

Remember there are many on earth with a harder lot to endure than yourself, who bear all lovingly for CHRIST’s sake.

Those who suffer most here will appreciate most the never-ending bliss of Heaven.

After all, did not your least sin deserve hell?

Better suffer a little here for CHRIST than lose Him for ever at the Judgment.

Many awaiting hell would regard your condition, however sad, as Heaven compared to their state.

You are not yet in hell, and however sad you may be, Heaven is yet within your grasp, unless you wilfully throw it away.

If Heaven is awaiting, what matters your misery in this world? It is only for a moment, even for a lifetime. Heaven the reward of bearing it for love of GOD, is *eternal*.

Pray often and specially to the HOLY GHOST the Comforter.

"Thou needest not then sit down in weariness and hopelessness, whatever of earlier years thou hast lost, whatever grace thou hast forfeited, though thou hast been in a far country, far away in affections from Him Who loved thee, and wasting on His creatures, nay, sacrificing on idol altars with strange fire the gifts which GOD gave thee, that thou mightest be precious in His own sight. He who called Magdalene, in her calleth thee.

"Be thy soul to thee as an empty tomb, where CHRIST's lifeless Body once was buried by thy sins, and now is not; be it that thou see nothing but darkness, feel nothing but the chillness and damp of the tomb, catch no ray of light, look again and again, and discover no trace of Him; yea, worse still, though thou see there the linen clothes, the tokens that He once was there, and

now is gone from thee ; and now all religion seems to thee but a lifeless form, a mere outside with no inward substance, the napkin about His Head, but in thee 'the Son of Man hath not where to lay His Head ;' though thou call and none seemeth to answer, though thou ask where they have laid Him, that thou mayest again seek Him, and do Him what honour thou mayest, and none telleth thee, despair not. Only seek on, and thou shalt find."—*Dr. Pusey.*

Neglect of Religious Duties.—Say the Te Deum in the first person ; attend an additional Church Service ; Psalm lxxiv. ; Hymns 1, 198 ; Revelation iv. ; *Imitation*, Part I., ch. xix. ; Part II., ch. xi. ; Part III., ch. xlix. ; Part IV., ch. xv.

Careless Preparation for Holy Communion.—*Imitation*, Book IV., chs. i., xii. ; Scupoli, Part I., ch. xli. ; Exodus xix. ; Revelation i. Attend week-day Celebration without receiving, reading one of the Penitential Psalms after the Consecration.

Contempt of Authority.—Remember, want of submission or disrespect of, or rebellion against authority, was the sin of the devil.

ObeY all over you, as set over you by GOD. Look on your service, obedience, respect, as shown to Him in submitting to them.

When anyone in authority over you wishes you to do anything that your conscience does not approve, or that you are doubtful about as to its being sinful, consult a clergyman at once.

"I have often heard it said, that it is safer to listen and take advice than to give it.

"It is possible to happen, that each one's opinion may be good ; yet to be unwilling to

acquiesce in the sentiments of others, when there is just reason for doing so, is the mark of pride and obstinacy."—*The Imitation*.

" . . . You must yield to their will (father and husband) and bend to the utmost without breaking through your good rules ; such submission is acceptable to our Lord. I have told you before, the less we live according to our own taste, the less we choose for ourselves, the better and more solid our devotion will be. There are times when we must leave our Lord to please others for love of Him."—*Francis de Sales*.

"Nevertheless, all authority comes from Him, and it is the ordering of His Providence that in things spiritual as in things temporal, we should submit to those He has set over us. 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.' Those who would shake off this law, do so at the great peril of their souls."—*The Hidden Life*.

Disrespect to Priests.—Heb. vii. ; 1 Thes. v. ; 1 Cor. iv. ; Acts. ii. ; Eph. v. vi. ; Col. iii. ; 2 Cor. iv.

Pray for the virtue of obedience daily for a time, and note all the passages in the Gospels where our LORD tells people to be meek or obedient by His word or example.

Examine yourself. Have you any authority over any one? Do you exercise it as you ought, as one that will have to give account to GOD?

Harshness to children, or want of childlike spirit. St. Matt. xviii.

Add Collect for Third Sunday after Easter to your morning prayers.

Every one *must obey* laws; and the time may come when you will not only obey but be helpless as a child in hands of friends, doctor and nurse. Meditate on the obedience of the angels, who are in the presence of GOD.

ANGER.

COLLECT and Epistle, St. Stephen; Romans xii. ; 1 Cor. xiii. ; Epistle, Fifth Sunday after Epiphany; Epistle, Sexagesima; Collect and Epistle, Quinquagesima; *Imitation*, Part I., ch. xvi. ; Part II., ch. iii. ; Part III., chs. xix., xl., xlii., xlvii. ; Scupoli, Part I., xvii. ; Part II., xxxv. Say a special prayer to GOD to bless the person you are annoyed with. Isaiah liii. Say the Lord's Prayer, making a pause before and after the sixth petition (forgiveness), and then say, very humbly, "JESU, mercy!" and finish the prayer. Hymn 48.

Anger in Thought.—Repeat several times, aloud, Genesis iv. 9. Then kneel, and say several times "O JESUS, help me to be less like Cain and more like Thee!" Set aside five minutes to be spent in trying to note down as many good points as possible which the person you are annoyed with may possess.

If Repining at God.—Spend ten minutes in thinking in how many different ways GOD has been kind to you during your life. *Imitation*, Part III., ch. viii.

Meditate a few minutes on how you would feel by the side of your annoyer, both of you standing before JESUS on His Throne.

Repeat several times, aloud, on your knees, "I have often pained Thee, my GOD, far more by sins, than——has injured me." Scupoli, Part I., xliii.

Anger in Word.—Apologise, if the words were directly addressed to any one. Read St. Matt. v.; pause after reading any verse that reproaches you.

Spend ten minutes in finding and reading aloud passages in the Epistles bearing on this sin.

Spend ten minutes in noting on how many different occasions our LORD quietly endured insults or hard sayings.

Imitation, Part I., chs. x., xxiv.

Resolve for the period of half-an-hour neither to address or answer any one without first counting three to yourself.

Read 1 Ep. St. John; 1 Cor. xiii.; Psalm xxii. to v. 20.

That one angry word may be the last you ever address to some one. Many now would give anything to unsay or undo what they said or did to some person who is now dead.

Set aside daily one particular hour to be on the watch very much against impatience.

Consider, if GOD was impatient with you, where would you be now? Forgive then, as He forgave you.

If amiable, you make many friends, no enemies. Impatience loses you friends.

Epistle for 1st Sunday after Trinity.

"He that keepeth his temper is greater than he

When any one has injured you in any way, and God's grace has enabled you not to be angry with them, yet try all you can to encourage them to be friends with you again as soon as possible. Do not say, "I am the injured one, and shall show my annoyance till my offender makes the first advance." Rather exert yourself to encourage them to be friends again.

Patience may be exercised in little helpful ways, as by counting up to a hundred very slowly, disentangling string, counting how many letters there are in some chapter of a book, reading aloud *very slowly, very softly, very lovingly* in tone, some chapter of *The Imitation of Christ*. This is a most helpful practice for any one who has an irritable, excited, dictatorial, and hasty habit of speaking.

"The occasions of sinning against perfect charity are perpetually arising in one shape or other; and if you are not watchful, self-love will establish an ever-increasing hold upon your heart, imperceptibly misleading your judgment and warping your affections. Thus many very excellent people betray a great deal of harshness and want of charity in judging their neighbours, and you may be sure that the source is self-love and a lack of interior life."—*The Hidden Life*.

"He is not truly patient who is not willing to suffer except what seems right to himself and from the person whom he selects. But the truly patient man does not consider by whom he is tried—whether by a superior, equal, or inferior—whether by a good and holy man, or by one who is perverse and unworthy; but indifferently from all creatures, every affliction which happens to him, however great or frequent it may be, he thankfully receives

it from the hand of GOD, and regards it as a great gain; because nothing before GOD, however small it may be, which is suffered for GOD's sake, can pass away without its reward."—*The Imitation*.

"The other rule is that when you are vexed or offended by others, do not let the thought rest in your mind, neither give way to such considerations as these: "That they have no business to treat me like this; who are they, or what do they think of themselves?" or the like; for all this is adding fuel to the fire of anger, indignation, and hatred.

"But have recourse at once in such cases to the power and commands of GOD, in order that you may know what you ought to do, lest perchance your error may be worse than theirs. For in this way you shall return into the path of virtue and peace.

"For if you cannot deal rightly with yourself, what marvel is it if others do not deal rightly with you?

"And if you delight in taking vengeance on those who offend you, first you ought to take vengeance upon yourself, than whom you have not a greater enemy and offender."—*Scupoli*.

Read Dr. Pusey's Sermons, "Love," "Christian Kindness and Charity."

IMPURITY.

IMPURITY is a sin so deadly, so subtle, so little understood in many cases, and so difficult to allude to for the help of one soul without hurting another, that the author prefers to say nothing on

the subject in this little manual beyond the following remarks.

"A person does not go to a physician of the body and tell half his symptoms. At least, if he does, he does not expect to be cured. He does not hold back symptoms because it costs him shame to disclose them. But it is plain that all this bears upon the seventh commandment. People would not mind what minuteness was used upon any other subject, so that this could be blotted out. Would to GOD all occasion of it could! But since it is thought that more souls perish through breach of this commandment than of any other, and it is the first fruit of the tree of knowledge of good and evil, which gives rise to so many other sins; to ignore the fact that this commandment is in different degrees broken, is but to leave full scope to Satan to lay his snares unhindered."—*Dr. Pusey.*

1. Use no books of Self-Examination, especially Roman manuals, without the advice of your confessor.

2. Avoid all conversation on these subjects, and avoid all books (especially French), plays, pictures, newspapers, or friends whose influence, ideas, or morals, might even possibly injure you in this way.

3. Resist impure thoughts *at once*, look on them as evil spirits wanting to get a hold *in* you; shake them off *before* they do so.

4. Remember holiness is the most awful of all the attributes of GOD; nothing is so opposite to Him as impurity, which, if not striven against, *must end* in hell. "Without holiness no man shall see the LORD."

5. Be very careful and anxious to keep others

pure, and be watchful never to say or do anything that might possibly teach them anything impure in thought, word, or deed. This will help you to preserve your own purity.

6. If in doubt whether anything is pure or not, seek trustworthy advice at once.

7. Do not put off your first Confession, or any Confession, because there is a sin of impurity on your conscience.

8. Use frequent ejaculatory prayers to GOD the HOLY GHOST, whose special office it is to sanctify you, and to help you against all temptations of the powers of darkness.

9. Remember, as anger altered the very look of Cain, so, too, impurity often imprints a certain look upon the countenance.

10. No temptations (if not resisted) lead to greater unhappiness and despair than sins of the flesh (Gal. v. 19-21). The Angels seem to say "The Temple of GOD is defiled, let us depart hence;" and so the soul feels dark and dead.

11. It is an old rule, and a golden one, that however you may face and fight some temptations, temptations to impurity must *not* be thought over, talked over, argued with, dwelt upon, but avoided and fled from *at once*.

12. When an evil suggestion enters your mind, act as though you saw or heard, or felt an evil foul spirit wanting to obtain an entrance into your soul to work its ruin. Sign your forehead with the Cross, and say as a prayer and as a refusal, "Foul spirit, I bid thee, in the name of GOD, depart," or, "Blood of JESUS, cleanse me," "HOLY SPIRIT, help me," "Good JESUS, in Thy Wounds hide me;" hymn 177.

As with other sins, there are various ways of sinning against purity, in thought, word, and deed. The one great help against this is the realization of the indwelling presence of GOD; that you are His Temple; that you are a member of CHRIST; that His HOLY SPIRIT indwells you, is actually in you as much as the blood in your veins, or the air you inhale. It is even a closer union. A Christian is one with CHRIST, that is, that without losing his identity, his personality, he is as closely united to CHRIST as it is possible to conceive; nay more, we cannot conceive how perfect this union is. This union is begun in us at Holy Baptism, preserved in Holy Communion. Those who do not believe in the Sacraments look on GOD as at a distance; the Catholic believes that in Him he lives and moves and has his being. No one can be so safe against these temptations, as the Christian who believes a Christian to be a member of CHRIST's own glorious Body. Yet everyone must be ever on guard against these sins. One need not be always thinking, watching, praying about them—the less the subject is before the mind the better—but humbly to think of oneself as liable to fall and so drive oneself more closely to the foot of the Cross; this and this only is safety. Confession is a great help in this matter, and because it is such a special help against this sin, Satan tries publicly as well as secretly to discourage the use of it. Be very honest about this sin in Confession, pray hard that you may be, mention any sin against purity in the simplest, most chaste language that you can use, and if you faithfully confess it, you will in time conquer it, and for ever.

As for the dread of being "painfully questioned," make your Confession to some experienced Priest, then you may trust him not to ask one question that is not absolutely necessary. At the same time you may be feeling the need of much help about this temptation, and it would be poor encouragement to you who are seeking help to be told that the Priest ought to be silent on the subject! To ask a needless, dangerous, sin-teaching question, would be about the greatest sin a Priest could commit; next to that, I think he would sin most if he did not help his penitent as much as possible in every way he could to conquer temptations to these soul-destroying sins. He will then not scruple to ask any carefully worded question *necessary* to enable him thoroughly to understand that which was not made clear. Persons very often from shame, nervousness, yet *quite unintentionally* make their sin appear far worse than it really was, as well as not so bad as was really the case. Penitents who come to unburden themselves of this sin, want to be quite sure they are understood; they do not wish to speak or answer one word more than can be helped, but at the same time they most earnestly desire that their confessor should speak to them plainly and fully, and give them every warning, every advice, every encouragement that his experience may suggest to him.

All this, of course, cannot be understood by the unbelieving world, or by good people who have never been to Confession. All one can say is that GOD'S Grace can do anything, and that it does enable GOD'S Priests to listen to the very darkest tales of sin, and then to speak the needed words

of help and send their penitents away feeling that they have been helped, even as by JESUS Himself speaking through His minister. As for the idea that those who confess these sins can never again meet their confessor without a humiliating sense of degradation, the plain answer is "stuff and nonsense;" the fact being that they have the very strongest feelings of respect and gratitude towards him who helped their soul, at one of the most painful moments of their life, and so far from avoiding, they seek his help gladly, knowing that as he helped them in this most trying matter, he can do so in others which they do not dread so much. No doubt this is also the experience of all Priests who hear many Confessions. Those who oppose Confession generally endeavour to spread abroad the belief that only young women who are very weak seek its help—they insinuate that young women are the only persons whom Priests try to help as regards sins against purity, wherein, of course, they show their malice and their ignorance; they would be surprised to know that women who have lived very much in the world are those who chiefly seek the relief of Confession for sins against the seventh commandment. It is at least against the author's personal experience that the younger women are the most burdened with these sins, rather those who have seen a good deal of temptation; having been out in society some time, grown-up women and very often married women are those who most seek help against these temptations. Of late years "to tempt married women" seems to have become a recognised method of employing their time and talents, on the part of many men; and without

going into more definite particulars, the author cannot doubt that much of the rage against Confession is the result of anger on the part of some, from whom their intended victims were saved, by seeking the help of a Priest. Now a woman who has been in much temptation, or in committal of much sin, would very naturally seek out some Priest of experience for advice or Absolution; she never would dream of going to some young Priest, just ordained, but she would with her own keen instinct seek the help of one whom she feels would at once understand her case, whose experience and knowledge of similar cases would save her being needlessly questioned, but would at the same time ensure her receiving all the help she needed.

To say, as people do, that a woman who has known much sin against purity, would be satisfied with a few words of advice is absurd; to say that oppressed with such sins, she would be foolish and indelicate to confess them fully is also a mistake. There are sins and sins. What would people think of a woman who would go to a hair-dresser's shop, have her hair dressed, purchase some emollient for her face and hands, sun-burnt or chapped, and then when she began to suffer from some internal tumour, were to tell the surgeon she only wanted a word or two of general advice, but that she could answer no questions, and not trust him for any definite treatment! All this malevolent attack against Confession is best met in a plain firm way, thus: "Men, women, children, whoever really feels the burden of sins against purity as well as other sins, ye who want help and think of seeking it at the hands of GOD'S

ministers, come to us Priests and as CHRIST's ministers, we will by His help and authority help you ; you fear the judgment, so do we ; we have a more solemn account to render as shepherds of the flock than anyone else can have, no matter what lies you have heard about us, what slanders you have read in the papers, we are ready in spite of all the powers of earth or hell to minister to your souls, and you will find, no matter to what hideous depth you have fallen, that many of us can speak words of help as well as declare the message of GOD's forgiveness, and that in time, humble peace as well as recovery from sin will be found."

"Every other passion is overcome by being faced and resisted, even though we receive a wound in the attack, and by challenging it anew to the battle, till we master every movement of it, both great and small. But this shameful passion must not only not be provoked, but every possible incentive to it must be removed out of the way.

"The temptation of the flesh is conquered and the impure passion mortified by flight, and not by an encounter face to face."—*Scupoli*.

"Holy penitents have heaped together all the most loathsome objects, from which the eye turns sickened, to form some image of the loathsomeness of their own soul when leprous from sin. Yet all imaginable loathsomeness gathered in one were no shadow of that act whereby unclean spirits dwell in the temple of GOD, and man, the image of GOD, receives in him, nay, becomes the image of the Evil One. 'By sin,' says a holy man, 'man becomes alien from GOD, a destroyer of himself, a child of hell, a mansion of confusion, a slave of the devil, a scoffer of grace, a despiser of glory.'

And *for what?* It is thought that it will be one of the miseries of the damned to know that, when they might for a few years' toil and self-denial have had the bliss of Heaven, they bartered it for that unutterable, endless woe; *and for what?* For what too many know, it would seem to defile this holy place to name."—*Dr. Pusey.*

Let not the devil dissuade you from Confession if there is any sin of impurity on your conscience. If you have sinned a little in this way he will try and deter you from Confession by telling you the Priest will question you so as to teach you more sin! If, on the other hand, you have sinned very much in this way, he will try and make you believe that Priests will not dare to try and help you about this deadly sin, or that it is wicked of them to attempt to do so. Do not believe Satan. I suppose if a Priest might humbly look forward to any fruits of his work for JESUS, he may look forward to these special triumphs of the Cross, when through him, by GOD's grace, souls are helped and won from temptation and sins of impurity. It will be a grand reward at the Judgment Day to meet with souls whom under GOD we have helped to take their place in the Heaven where nothing that defileth man can enter. Finally, be humble. Never consider yourself safe; impurity often accompanies pride. Neither despair, but go regularly to Confession, and if, by the grace of GOD, you become a frequent, humble, worthy, Communicant, then the more you receive JESUS in the Blessed Sacrament the more you will be filled with Him, and the more and more you will become like Him Who tells you, "Blessed are the pure in heart, for they shall see GOD."

DISHONESTY.

STEALING is a very selfish form of sin, because others may be suspected, blamed, or punished, when innocent, and the dishonest person not found out.

Stealing is a meddling presumptuous act, interfering with, and altering the arrangements of GOD. He has placed this money in one person's possession, or that thing in one particular place, and to remove it to your own possession is putting things out of their proper place and disordering creation.

Stealing is so selfish, so unloving to others. As you would not like others to take your things from you, why should you care to take things from others?

There are plenty of ways of breaking this Commandment without opening a drawer and taking money out of it :

Taking advantage of a mistake in making a bargain; not returning the surplus when too much change has been given you.

Receiving a certain sum to be spent in a particular manner, doing it cheaper, and keeping the difference.

Passing a coin you believe to be bad.

Taking unfair advantage of your skill or knowledge in some game to win money.

Selling things far beyond their real value to some simple purchaser.

Short weight ; adulteration of goods.

Opening or reading letters ; thus stealing knowledge not intended for yourself.

Not paying your debts is dishonourable, and

often the cause of leading others into want of money, and so tempting them to think of getting money anyhow.

Making the suggestions of others to pass as your own without acknowledgment, for your own advantage, is dishonest.

To know that someone is cheating someone else, and not to try and stop it, is in many cases to share the sin. To be paid for working so much time, and to waste part of it, or use it for one's own pleasure or profit, is dishonest.

Love of admiration, finery, and dress often brings young women into dishonest practices.

Gambling and drink are two of the vices that bring men into the same sin.

If there is anything you ever stole and have not restored, try and do so at once. If there are reasons why it is impossible or inadvisable, see if you could send an equal amount in value to some hospital.

Servants are often tempted to make dishonest use of their employer's goods.

Using some things without leave is dishonest.

Giving away what their master will have to pay for.

Carelessness and waste are forms of dishonesty towards the head of the household.

To receive presents from tradesmen, as an inducement to secure their continuance of patronage is dishonest.

To know your master is being cheated, and not to try and stop it, or remonstrate against it, is dishonest.

Be careful to mention *honestly* all sins of dishonesty in Confession.

Stealing is classed with murder and adultery as a bad sin in Jeremiah vii.

Thieves will never enter Heaven.—St. Matt. vi. 20.

Although you have not, since a child, actually stolen anything—money, food, or dress—yet examine yourself carefully as to your motives and conduct, and see if there is anything approaching to dishonesty in your general life, and character, and if so, fully explain it to your confessor.

Restitution, if advised, is not a part of the penance enjoined after confessing theft, but it is rather a simple duty and proof of contrition.

The penance ought to be of a nature that advises persons to deny themselves something lawful, as a matter of self-revenge for unlawfully obtaining what GOD had not seen fit to bestow upon them.

If a person had stolen five shillings, to restore it would be his duty; to save another shilling and bestow it on some charity would be a fitting act of penance.

Remember, that by the tongue you may often do more harm to the prospects and welfare of another than by the acts of your hands.

Sins of slander are often violations of the eighth and ninth commandments. Indeed, it is seldom one commandment is broken alone. When a man swears he generally breaks the sixth (anger) as well as the third.

Read the sermons by Revds. W. H. Lyttleton and Manning on "Tricks of the Trade" and "Dishonesty."

NINTH COMMANDMENT.

NOTHING justifies a lie. No case has ever yet been produced or imagined that could justify it.

Truth is often inconvenient to speak, but always the easiest in the end. If it brings its trouble here, it has its reward hereafter.

It may be right sometimes to conceal facts from persons who would be distressed at the knowledge of them ; but this must not be done in any way *in the least* dishonest or untruthful.

Inquisitive people often are the cause, by their inconvenient questions, of tempting people to equivocate.

Untruthfulness comes from pride ; as, for instance, a man says he has read a book he has not read, being ashamed to confess he has not read it.

Slander.—See if envy or jealousy is not the cause of your fall. 1 Cor. xiii. ; *The Imitation*, Book I., chs. xiv., xvi. Read a chapter on humility as often as you can in some good book. Slander and petty detraction often come from pride, causing us to be jealous of others more thought of and noticed than ourselves. Pray daily for a few days for the person you have maligned. Seek an opportunity of doing him some little service. Try, when you next hear any one being spoken against, to point out some good trait in his character.

Whenever you feel you have spoken uncharitably of anyone, or needlessly repeated something to his disadvantage, make an act of reparation, as by offering a special prayer to GOD to bless him.

You may sin against truth by adding to it, or taking from it, or by saying true things in a misleading way purposely.

If relating anything to amuse or interest others, guard against exaggeration of facts.

Saying the *Te Deum*, or some of the Psalms of Praise, are suitable checks for sins of the tongue, using that unruly member to glorify GOD which has recently acted against Him.

Occasionally resolve for a particular time—say for half-an-hour—to be very careful and restrained in speech.

In your self-examination, try and remember if you have contradicted any one in the day; and if so, in what spirit, or for what reason.

Do you not talk too much?

Is there anything about the tone of your voice or manner of speaking that might be amended? Too loud, cynical, cold, cavilling, short, too quick, or petulant?

If your character shows itself in any of the above ways in conversation, it is very likely that in order to express yourself in these ways truth sometimes will be disregarded by you.

Is there any one alive or dead you ever injured or pained by anything you said in a passion, or deliberately out of spite, or carelessly from want of recollection?

If so, remember, as with all other virtues, you are seeking; first, ask GOD's pardon for all the harm you may have ever caused to other souls by the contrary vice.

Pray for grace to be truthful and open in all your religion.

Remember that Confession is commenced in

the name of, and made to the Blessed Trinity, so prepare carefully beforehand, confess fully what you remember, or have noted, and if questioned on any point, think a moment before answering.

Many untrue things are uttered by persons at various times from mere nervousness or want of reflection; so try and get into the way of talking and replying with a little more calmness and thought.

It is a great help invariably to do some act of mortification as soon as possible after any sin of the tongue, especially a sin of untruth.

Words cannot be recalled; so always try by prayer to undo their evil effect on other souls.

Choose one of the very solemn verses of warning against want of truth. Constantly repeat it to yourself, and whenever you fail in this respect, say it over and over again on your knees the first opportunity, and then pray for pardon.

"Violation of truth is violation of our nature, and man, even while under whatever temptation, when he violates truth, feels it to be a wound to himself, a degradation of himself.

"Love of truth there will not be, without the love of Him Who is 'the Truth,' that is JESUS our God."—*Dr. Pusey.*

TENTH COMMANDMENT.

COVETOUSNESS leads to dishonesty in many cases; so if tempted too long for what another person possesses, pray for contentment.

No doubt many are better off in the world than yourself—they seem to have less cares of all kinds; but then, if you have more troubles than others, you have more opportunities of showing faith and love in suffering patiently for CHRIST's sake.

However hard your lot, it is happiness compared to the state of the impenitent or the lost.

You have yet time to make sure of Heaven with GOD's help; and if you reflect on its transcendent happiness, can you not, with St. Paul, look on all temporal afflictions as light in comparison with the joy awaiting you.

Have not some of the troubles now pressing so heavily on you been brought upon yourself by your own folly, indiscretion, or sin? And if so, better by steadiness try to retrieve and bear the penalty of the past than to grumble at GOD for being justly punished in this life.

Persevere; troubles are often just going to be removed when they seem to be heavier than ever.

How often people give up in a moment of impatient despair, and find afterwards that, had they only endured a little while longer, all would have come right.

Do not, therefore, give in; the trouble will soon end, or if not, yet there are many in the world whose lot is harder than your own; so fight and pray against covetousness, discontent, and envy.

Does not your worst sin deserve a more unhappy and laborious life as its punishment?

"Let the Jews seek glory one of another, I will seek that which comes from GOD only.

"Whenever a man inordinately desires anything, he instantly loses inward peace. The proud and covetous are never at rest, whilst the poor and

lowly in spirit pass their life in continual peace.”
The Imitation.

Read Dr. Pusey's Sermon, “Seek GOD first,
 and ye shall have all.”

SLOTH.

IF you yield much to any one of the various forms of this sin, it will help you greatly to ask your confessor to settle some slight rule for you to live by, and you to promise to live by it for a certain time. You should have a very light rule to begin with; and it will be better if it be so light as hardly to be felt at first. It would be better, for instance, for you to promise to rise always before a rather late hour regularly, than to appoint a much earlier time. Better to begin by doing a little thing with regularity than attempt great exertions at once. Better to make a promise never to omit the Lord's Prayer morn and eve than to advise you to rise and retire half-an-hour earlier to avoid the temptation to omit all prayers from want of time. Better to promise to help in the school for one fixed hour each week than to promise to devote two afternoons weekly to teaching. There are, of course, hundreds of other ways wherein sloth shows itself. To have some very light rule bearing on the particular failing, and then, after keeping it well, to attempt a little more, is one of the surest ways of shaking off and conquering slothfulness.

Slothful in Rising.—Do not look upon the day as for yourself, but all its life and work for GOD, and His service and glory. And if, when called

early, you think you are called upon to serve Him who died for you, surely you would hasten to do His service.

It is a privilege, a wondrous honour, to be allowed by GOD to serve Him in the lowest work or station of life in this world. It is not slavery or drudgery to be shrunk from, but labour to be cheerfully undertaken, even if hard or wearisome.

Whenever you are late, from sloth, do not hurry your prayers; better to say the Lord's Prayer slowly, then go to your duties, and take a few minutes from your leisure time to retire and say them slowly and reverently.

Remember how often JESUS laboured, suffered, and kept awake for the love of thee, and that, when wounded in body and weary in soul, He put forth his Will and Resolution, and bore the Cross till He sank under its weight.

It is a sin of sloth to go to bed late, dawdling and dreaming away the time.

Late hours affect the powers of resolution and energy, and cause people to be slothful in the duties of the day.

Imitation, Book I., xix. ; Book III., xlix ; Scupoli, Part I. xx., xxxviii. ; Revelation iii.

"Always remember the end ; and that, time which is lost never returns.

"Without care and diligence you will never acquire virtues.

"If you begin to grow lukewarm, you begin to be in a bad way.

"But if you give yourself up to lead a fervent life, you will find great peace, and will feel that your labour is lightened by the grace of GOD and by the love of virtue.

"An earnest and diligent man is prepared for all things.

"There is more toil in resisting our vices and passions than in hard manual labour.

"The man who does not avoid small defects, will by little and little fall into greater.

"You will always be glad in the evening, if you have spent the day profitably.

"Watch over yourself, stir up yourself, caution yourself; and, whatever may be the case with others, neglect not yourself.

"The more violence you do to yourself the greater will be your growth in grace. Amen."—*Imitation.*

"And it is not enough to do at once what you have to do: we must, in order to do it as perfectly as possible, do it at the very time which the nature and quality of the work demand, and with all the diligence which befits it.

"For that is not diligence, but a very subtle form of sloth, which leads us to do our work before its time, and to despatch it hastily, not caring whether it be done well or not, so that we may then quietly give ourselves up to the enjoyment of a sluggish rest, upon which our thoughts were bent, when we were hurrying through our task.

"This great evil proceeds from the want of duly considering the value of a good work, when done at the right time, and with a determination to overcome the toil and difficulty which the sin of sloth puts in the way of newly-enlisted soldiers."—*Scupoli.*

PRIDE.

THE chief cause of our sins, the chief hindrance to the reception of and the workings of grace. "GOD resisteth the proud." Shows itself in talking too much—loudly, excitedly; cannot endure correction, or its opinion to be unheeded. Will not acknowledge error; ashamed to pray in presence of others, or neglects prayer; self-satisfied; cannot bear to hear others praised; ever seeking notice; ambitious thoughts; seeking to be first, first attended to, best placed, and love of admiration.

Hints.—Think of your worst sin and all GOD has done for you, and the return you have made by doing that sin.

He might have sent you to hell long ago justly. He may yet send you there.

What hast thou, that thou didst not *receive*?

He that gave may take away.

Did He choose, in a moment you might lose health, beauty, talent, reason, riches.

"This night thy soul may be required of thee."

Is your life more moral, Christian, exemplary, than others?

Think what it might have been had you *always* walked with GOD. We are all unprofitable servants.

Pray for and practise humility; but practise it secretly and humbly.

Read Pusey's sermon on "Humility." The following is an extract from it:—

"Such rules as these may be useful. They have been tried.

"Know thyself. Pray GOD to show thee thy-

self. Bear in GOD's light to see thyself, bared of all outward advantages, what thou thyself hast made thyself, what thou hast been, what thou art. By GOD's grace, the sight will never again let thee be proud.

"Keep ever present with thee the knowledge of thine own infirmity.

"Never seek praise, nor speak of any good in thee, except for some good end, nor say what may draw out praise. Yea, rather, if it be useful to speak of thine own experience, it is best mostly to hide, in some true way, that it is thine own.

"Do not even blame thyself, if it makes others think thee humble.

"Mistrust thyself in everything, and in the very least things seek, whenever thou canst remember it, the help of GOD.

"Be afraid of the praise of others. If there be good in thee, own it at least, in thy heart, to be GOD's, and think of thy evil and thy sins.

"Take patiently any humiliation from others. It is a precious gift of GOD. 'Humiliation is the way to humility, as patience to peace, reading to knowledge.' If thou endurest not to be humbled, thou canst not be humble.

"In all things humble thyself under the hand of GOD. Take all things, through whomsoever they come, from Him.

"Do not excuse thyself, if blamed, unless respect or love, or the cause of truth and GOD require it. It is of more value to thee to detect one grain of fault in thyself than to show another that thou deservest not, as it were, an hundredweight of blame. Be not careful to conceal any ignorance or fault in thee, unless it would hurt another to

know that thou hast it. Do willingly humble offices, humbly.

"Give way to all, in all things in which thou mayest. It is but for a short time at the longest. Seek here to be humble with the humble JESUS, and He will exalt thee. As thou becomest, by His grace, lowly here, thou shalt be exalted more. *There* is greatness, which none envies, treasures of which thou wilt deprive none, joys in which all will joy with thee. There not thine own lips, or thine own thoughts, but thy SAVIOUR will praise thee."

Read Rodriguez on "Humility."

INTEMPERANCE.

THIS does not mean "*drinking* too much" only. Many injure their health by over-eating, as well as by excess in drinking. Many think too much of their food, and frequently eat and drink things which they could very well do without. It is no sin to enjoy your meals, but to look forward to eating and drinking as mere sensual gratification is not right. You sin if you spend more money on your food than you can well afford. You ought not to be always thinking what you will eat or drink, ordering rare and dainty dishes, buying very expensive wines, simply for the indulgence of your appetite. It is wrong also (simply to be thought hospitable) to give more luxurious entertainments than you can properly afford. If like Dives you fare sumptuously every day, ask yourself do you take anything like equal pains to subscribe a pro-

portionate amount for the relief of genuine distress. Ask yourself also, if you take as much care for the nourishment of your immortal soul as you do for your perishing body. Those that sow to the flesh and those who sow to the Spirit each have their reward. Which are *you* doing?

If you feel that you are daily drinking more than is good for you, first pray for God's blessing on your resolution to amend. Begin with a resolution for a certain time to drink a little less. Thus, if you take six glasses of wine daily, resolve for a fortnight to take five only. If under good medical advice you gradually diminish the quantity, you will in time be able either to keep to a moderate allowance or, if you wish, reduce it still further. Cases vary, but a firm gradual reduction is the safest plan with most. As with any other temptation, prayer for help must be regular and incessant. If there is anyone who knows your temptation, and you could ask them to pray also, you should do so. For this temptation, if it has been much yielded to, is often very hard to conquer. Mind and body react upon each other. The will is weakened, and the system craves for the stimulant. Many cases are helped by the practice of Confession, and the frequent solemn renewal of promises not to drink beyond a certain amount on particular occasions. As with other degrading sins of the flesh, knowing that he has the real sympathy of a good friend in his effort to overcome them, helps a person to persevere and to bear the thought of being despised by others, by himself as well. With many the habit has grown, from taking a little, into indulgence in excess. They never at first dreamed of ever getting into their

present condition. You cannot then be too careful. Do not press others to drink after their first refusal. There is no time when a man seems so unmanly as when he is in the least excited by drink. He ought always to be in full possession of his faculties, able to control himself, not off his balance, certainly not from his own fault should he get into this state, so as to say or do things which he would not say or do at his best moments. There is also a very unnecessary amount of needless taking of spirits and wine among women. Many are under the delusion that brandy does not hurt them if taken in soda-water or plain water. In short, all sorts of excuses are made for the indulgence of a very dangerous immoral habit, which is called very gently, "Only taking a little stimulant frequently." Whatever lives people may be leading, however much a little stimulant may be really required, God will hold all responsible who drink more than they really need for the sake of gluttony, excitement, or against the voice of conscience at any time. Remember how this sin leads to others; again and again has the first great fall from purity taken place under the influence of drink. I do not mean "reeling about;" but that many a young man and woman to all outward appearance perfectly sober have yielded to temptations, when if they had taken but one-half glass less they would have been safe. Persons are often let into a sin by their talk, by their answers, while they had no idea themselves that they were in danger. They would have known, had they been more watchful, more temperate. Try and avoid everything that experience tells you encourages the habit. If you are, for instance, always thirsty after a certain

amount of smoking, it is simply common sense to reduce the amount, and it is simply playing with your enemy if you do not reduce it. It is simply braving temptation, and that is sin. Of course, I do not say that smoking is a sin, but like everything else an innocent habit may be over-indulged. Try and not be selfish in your enjoyment of this luxury. There is a great deal of selfishness very often shown by some smokers. So long as you try to avoid annoyance of others, and not smoke in unsuitable places, and not smoke more than you ought for health, purse, and duty's sake, I suppose no one can rightly object. Eating, drinking, smoking, "moderation in all," let that be your rule.

PERSONAL ADORNMENT.

EVERYONE, men or women, in whatever station of life they may be, are bound according to their circumstances to aim at cleanliness and neatness. It is impossible to lay down a rule. As far as one could give a rule it would be this: Do not spend more money, time, and thought than you really need on the care and clothing of your body. There is nothing wrong in following "the fashion" provided decency is respected and extravagance not entailed; but it is wrong, it is sin to keep on spending more time, thought, money than you can well afford in the getting and wearing of new things just because they are new. You may follow "fashion" in dress when it is becoming, according to your requirements, and the state of your purse; but you must not become a blind slave to fashion

and be continually wanting things you very well can dispense with, just because they are in fashion and some of your friends have got them. Neither must you go to the other extreme; excessive simplicity may in some cases be adopted from pride or from want of proper regard to what is due to others as well as yourself. If it is wrong to spend too much in personal adornment it is also wrong to be very careless and untidy. It is worse than a mistake for a woman who is not "a sister" to dress in the garb of one, or to imitate it so closely that many mistake her for one. It is wrong for a young man to come in late and sit down at his father's table without any effort to tidy himself first. Of course, if it was no fault of his own, and from circumstances he could not tidy himself first, then he might sit down covered with mud from head to foot. What I mean is, that it is wrong to be needlessly untidy, as it is wrong to be over careful of one's dress and personal appearance. Remember your last dress will be a shroud. A man over-dressed is effeminate, a woman over-dressed is immodest. She may perhaps have no immodest design, but she is unintentionally acting as though she had. The very poorest may have an innocent pleasure in being well dressed, that is, neat, nice, elegant, according to their station. But great vigilance is needed lest after a time a lower motive may creep in, such as vanity, desire to eclipse someone else, or to attract attention which may not be of the purest nature.

TEMPTATION.

PART IV. of *The Devout Life* by Francis de Sales; "Eve—The Course of Temptation:" a sermon, by Dr. Pusey; Hutching's *Mystery of Temptation*; Body's *Life of Temptation*; Boodle's *Way of overcoming Temptation*, are books that can be easily got and read with profit.

One important point to observe is this. Some temptations you cannot avoid; GOD, therefore, may be expected to help you to resist them. You have no right to expect the same help to overcome temptations which you bring upon yourself. Temptations that cannot be avoided may be the occasions of spiritual profit and blessing to you. Try, then, to have no temptations except those which you cannot avoid having. If temptations are the results of past sins which you have repented of, bear them humbly and patiently. Use them as opportunities of renouncing for love of GOD that which you formerly sinned by accepting. Some temptations are got rid of by distraction, change of occupation, as well as by prayer. "Come, HOLY GHOST, my soul inspire," is the best prayer of all to say in times of temptation. He is the Good Spirit Who can conquer the evil spirit. He is the Strengthen-er and can strengthen you as at Confirmation. He is the Comforter and can enable you to persevere in the conflict. He is the Guide and can lead you into all truth, when under some intellectual trial. Be very careful to say these two petitions humbly and heartily when you say the LORD'S Prayer of a morning, "Lead us not into temptation, but deliver us from evil." Be prudent, use prayer for help whenever you are likely to be anywhere

where temptation may arise. Pray while in danger as well as beforehand. Thus, if you knew you were likely to meet someone whose influence was of a dangerous character, use secret words of ejaculatory prayer while in their company. Above all, be sure you always say a hearty prayer of thanksgiving for every victory over temptation. If one might use the expression reverently, one might say this encourages GOD to help us in temptations when He sees we acknowledge His help in overcoming them. It is a Confession of our helplessness and an acknowledgment that the victory was His. More than this, it is a good practice secretly to make a special offering to GOD as a token of gratitude for deliverance. This is common after recovery from sickness of the body; it would be a good plan if, whenever your soul has been delivered from some danger, you were secretly to offer GOD something as a thank-offering, for His glory or for helping of other souls. Thus a man may have overcome a strong temptation to break the seventh commandment, it would be a fitting token of gratitude to send an anonymous donation to the Church Penitentiary Association. When a new temptation comes upon you, or an old one is beginning to return, let your confessor know as soon as possible. Their progress is often cut short by mentioning the fact, and by the reception of advice which has proved useful in other cases. Be particular in Confession to acknowledge conduct which was or may have been a source of temptation to others. Thus, to say you had been impatient might not be enough, your impatience may have been such as to have seriously provoked another; you should mention this, of course taking

care to avoid saying who the person was. Or you may confess to conduct which might have been a source of temptation to a relative without saying whether they were provoked to sin or not. Whether you fell or not, always mention in Confession if you have knowingly placed yourself in temptation which could have been avoided. Have a special regard for the safety of the souls of others if you wish to be strong under temptation yourself. Warn, encourage, advise, do at all times all you can to help others not to give in to temptations. Do this for love of souls and love of CHRIST Whose the souls are, and He will keep your soul in its trials. Be careful as regards temptations of thoughts and feelings, not to confuse temptation with sin, or sin with temptation ; sometimes it is difficult to distinguish, but all temptation should be carefully watched and checked at its beginning, then the difficulty is less. Use some prayer from some good manual which has a special bearing on your temptation. Use it not only while the temptation continues, but for a long time after it has left you.

"I tell you again, that you must not grow weary in the conflict, but must ever bear in mind that it is the bounden duty of all to serve and please GOD ; that the necessity of fighting is absolute, and escape impossible without wounds or death. I tell you also, that if, as a deserter, you were to fly from GOD, and give yourself to the delights of the world and of the flesh, you would still, in spite of yourself, be forced to labour in the sweat of your brow against many and many a trouble which would pierce your heart with deadly anguish.

"Consider, then, what madness it would be to

helped on. Read Pusey's sermons, "Review of Life," "Self Knowledge," and his two sermons on "The Besetting Sin."

Be not impatient because it is slow to conquer, temptation will accompany you to your death-bed; patiently resist now, and you will resist *then*. You will go into GOD's presence renouncing your besetting sin; in what better state could you be found?

To conquer your besetting sin you must often pray for "help against it."

For grace to hate it.

For vigilance concerning it.

For perseverance in continuing to resist it.

For the opposite virtue.

You should not be content with saying one special prayer about it when you say your usual prayers, but you should use some frequent (if possible daily) office of prayer. The following would take at most twenty minutes to use reverently; and to use a special service at a separate time, is taking pains, and GOD will the sooner help you to victory. If you can, kneel the whole time, and do not neglect to look out the passages in the Bible just because you know them already, but undertake the labour as a part of a penitential effort of mortification and intercession. Conclude *always* with the Lord's Prayer, the Collect for the fourth Sunday in Advent, and this suffrage from the Litany:

"O LORD, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and

mercy may speedily help and deliver us; through the satisfaction of Thy SON our LORD, to Whom with Thee and the HOLY GHOST be honour and glory, world without end. Amen."

"By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the HOLY GHOST,

Good Lord, deliver me from this sin."

Anger, Impatience, &c., Uncharitableness.—Ps. xxxvii. 8; Prov. xv., 1; xix. 11; Eph. iv. 31; Col. iii. 8; Neh. ix. 17; Eccles. vii. 8, 9; Matt. v. 1 to 12, 43 to 47; Luke xxiii. 34. Read Rom. xii.; Epistle Trinity xvii.; or this, Coll. and Gospel All Saints' Day; Gospel Trinity vi. and xxii.; or, Collect and Gospel Quinquagesima; Epistle Trinity i. and ii.; Prayer for all conditions of men.

Irreverence.—Read Rev. iv.; Exod. iii. 5; Isa. vi. 3; Deut. vi. 13; 1 Pet. i. 17; Psalm ii. 11; Luke xii. 5; Coll. Trinity ii.; say Nicene Creed very reverently; or read Lev. x.; Rev. i. 18; Heb. xii. 16 to end; Hymn 135; Psalm cxxx.; or Psalm cxxxix.; Exhortation in Commination; Gospel St. Michael and All Angels.

Pride.—Prov. viii. 13; xi. 2; xvi. 18; Dan. iv. 37; Mal. iv. 1; James iv. 6; Gal. vi. 14; Epistle Trinity iii.; Gospel Trinity iv., xi.; Coll. and Epistle Palm Sunday; or Rev. xxi.; Epistle and Gospel Trinity xvii.; Hymn 101; Psalm xv.; or Psalm cxxxi., Benedicte; Gloria in Excelsis; Collect, Prevent us, O LORD, &c.; Advent Collect.

Impurity.—1 Thess. iv. 7; Heb. xii. 14; Ps. xxiv. 3, 4; Epistle Lent iii.; Coll. Easter Eve; Coll. for Purity, H. C. Office; Ps. li.; or Coll. and Epistle Easter Day; Epistle Trinity Sunday;

Epistle Trinity xiv. ; Matt. v. 8 ; or Coll. Trinity xviii. ; Coll. and Epistle Purification ; Anima Christi ; Coll. and Epistle Epiphany vi.

Untruth.—Read Acts v. 1 to 12 ; Rev. xxii. ; Rev. xxi. 27 ; Psalm cl. 10 ; Lev. xix. 11 ; Epistle Trinity xix. ; or The Seven Penitential Psalms ; or Gen. iii. ; Prov. xviii. 21 ; xix. 5 ; Matt. v. 37 ; Psalm lii. ; Coll. first Sunday after Easter.

Swearing.—Exod. xx. 7 ; Matt. v. 33 to 38 ; Rom. iii. 10 to 19 ; Matt. xxvi. 74 ; James v. ; Hymn 135 ; or Rev. xiii. 1 to 11 ; James iii. ; Zech. v. to 5 ; Lev. xxiv. 10 to 17 ; Coll. Easter iii. ; or Epistle Easter ii. iv. ; Epiph. ii. ; Numb. xiii. ; Psalm cix. ; Coll. Ash-Wednesday.

Sloth.—Prov. xxiv. 30 to 34 ; Eccles. x. 18 ; Prov. xiii. 4. Read Matt. xxv. ; Coll. Trinity xxv. ; Hymn 326 ; or Luke xii. from v. 16 ; Hymn 285 ; Heb. xii. to v. 16 ; Epistle Trinity xxi. ; or Coll. Trinity xiii. ; Epistle Sexagesima ; Epistle and Gospel Septuagesima ; Rev. iii.

Intemperance, Gluttony.—Prov. xxx. 20, 21 ; Luke xvi. 19 to end ; Coll. Circumcision ; Trinity xviii. ; Epistle Ash-Wednesday ; Trinity viii. ix. ; or Epistle Trinity xiv., xx., xxiii. ; Coll. Trinity xx. ; Matt. xxiv. 36 to 43 ; 1 Cor. vi. 9 10 ; Luke xiii. ; Psalm xxii. ; or Matt. v. 6 ; iii. to v. ; vi. 31 to end ; Luke vi. 25 ; 1 Cor. x. ; 1 Pet. iv. to 11 ; Coll. Lent i. ; Hymn 78.

Sins of the Tongue.—Read James iii. ; 1 Pet. iii. 10 ; Prov. x. 18 to 22, 30 to end ; Matt. xii. 31 to 38 ; Psalm cl. ; or Rev. viii. 1 ; Psalm xix. 14 ; Luke iv. 22 ; Isaiah liii. to 10 ; Psalm xxxiv. 13 ; Epistle Trinity xix. ; or remain kneeling ten minutes silent and motionless ; Our Father ; Coll. Advent iv. ; By Thine Agony.

Read the two chapters, "How to attain real and steadfast Virtue" and "Victory over Self," in *The Hidden Life*.

SINFUL AND WANDERING THOUGHTS. DISTRACTIONS IN PRAYER.

READ "Recollection" and "Prayer," two chapters in *The Light of the Conscience*; "On the Trials in Prayer," in *Self Renunciation*; Dr. Pusey's sermon, "Distractions in Prayer;" Liddon's sermon, "Sins of Thought;" Chilcott's Treatise.

Do not think because you do not speak or do evil that your soul is safe. Remember the indwelling presence of GOD; you more especially sin directly against GOD when indulging in sins of thought.

Sins of thought are peculiarly cruel, as it were, towards GOD, as when we *think* them either alone or in a crowd, we are using a time of *mental leisure* to pain Him who *indwells* us as His temple. He is our *guest* wherever we go.

Most sins of thought are *deliberate*; many bad actions and words are done and said on the impulse of the moment.

If a thought merely passes through your mind, it is no sin. If the thought is a wrong one, and you go on thinking it when you have felt it to be wrong, then you are sinning. If you deliberately go on thinking of things of the world during prayer, you are sinning.

Remember that when you drive away an evil thought you win a crown, just as in resisting some open temptation.

It will encourage you to remember that you do

not like being in the power of other persons too much. Neither should you like to be a slave to your thoughts instead of having them under control, as you should.

You must expect to have more wandering thoughts in church than elsewhere, unless you are very vigilant, as the devil sees you coming to pray to GOD; and this is the only way he can spoil your prayers.

In prayer our thoughts wander, from our not being in a heavenly frame of mind. Picture to yourself your LORD in some scene of His life on earth. Thinking of Him will bring you into a heavenly frame of mind, more fitted for prayer.

If wandering thoughts are your chief sins, and ever varying, remember confirmed sinners often sin without thinking, and the devil is trying to begin with you as one he must first get so sinful in thought, that you will proceed to words and acts quite naturally, as they do.

These are temptations that require skill to analyse and detect whether evil or not, very often.

The victory over them is very pure. You may refuse to speak or do wrong often from mixed motives, such as liking to be thought well of by others. But victories over thoughts are known only to Him who sees in secret. You must never say religion is dull because you have not the excitement of constant public victories over self, for it is the highest, hardest, and most interesting warfare of the soul, watching for these unseen foes—evil thoughts—and resisting them. If in doubt as to a thought being good or bad, say it aloud, and hear how it sounds, or kneel and ask GOD to bless it, if you dare.

Say and think to yourself if JESUS would think the thought ; if *not*, then away with it.

Some have found it help, when much distracted, in following the prayers in church, to shut the eyes, and, while hearing the sound of the Priest's voice, to keep on at short intervals steadily repeating the name of JESUS, then catching some word in the prayers, as "mercy," and repeating that.

The sign of the Cross on the forehead can be easily made unnoticed by others, and often drives away evil thoughts at once. Change of occupation or position, as moving from one seat to another, will break thoughts away from you.

Commencing writing out the thought on paper will check you thinking it, if bad.

Looking at a picture of the Crucifixion while thinking.

Reading Psalm cxxxix.

Getting into the way of controlling your thoughts now, you will be better able to control them when sick unto death.

A person in the habit of using continually short ejaculatory prayers, as "JESU, mercy!" will have great power to resist these temptations.

Memory may bring up before you that which would be a sin to think about ; or a recent circumstance may suggest an evil thought ; a sight, a conversation, a book, or the devil may suggest something wrong ; but the worst of all sin of this kind is to wilfully call up that which is wrong, to think it over, or act it over in the mind, or wilfully to go on thinking an innocent thought at the wrong time—as, for instance, there are many thoughts you might indulge in when out for a

walk, but which would be irreverent when in church and professing to be worshipping GOD.

The quicker a thought is resisted the better. It is like shaking off an enemy of the soul before it has got a firm hold of it.

If an evil thought comes to you a hundred times a day, and as often as it comes you resist it, you have not sinned—rather, grace has won a victory.

After all devotions make an act of contrition for all distractions and uncontrolled thoughts, and often pray for grace to control them; and in time, after years of frequent worthy communion with JESUS in His Blessed Sacrament, you will find that you are increasing in purity of all thoughts, and in strength to control them.

“Against the will of GOD do men sin in thoughts of vanity or impurity, or doubt of holy truth, or wilful distractions in prayer, or impatience, or evil thoughts of others, and so in all other sin; against their own will they are scourged by these same thoughts, when they have parted with their sin and loathe it. And this is indeed of the mercy of GOD. For thus He tries them, as it were, over again, and by them not consenting to those thoughts, He gives them the victory, wherein they had been defeated, brings them again into the battle, that being faithful soldiers He may crown them. And so do they obtain an intense hatred of sin, which otherwise they had never known.

“They who so suffer can often not discern whether the thoughts wherewith Satan torments them are not their own. ‘Can GOD,’ they say, ‘dwell among such foulness? Can this be the temple of the HOLY GHOST? Or is there any real amidst all this chillness? Any flavour of peni-

tence in all this dryness?' And then perhaps come vehement temptations to think all they hope for, aim at, even believe, a dream, and this life's vain shadow, the reality.

"So then a thoughtful writer of old tells us, as what he had seen and known in Christian experience, 'Sweetness is ever found in the first beginnings of conversion; labour, hardships, disgusts and temptations to struggle with as it proceeds; peace and repose in its end.'

"So now, though evil thoughts seem to be generated by the very substance of thy soul, though they be evermore thy first thoughts, the spontaneous produce of thy soul, and better thoughts come slowly after, as though from thy understanding and not from thy heart, faint not, and hold thee not back; complain of thy misery, but to the All-Merciful. We come to Him, not because we are whole, but because we are sick. 'Create in me a new heart, O GOD, and renew a right spirit within me.' Let every pang of misery and self-reproach issue in a brief prayer to Him, a sigh for His help, a longing for His purity, and He will create in thee a clean heart, and every cry shall bring down the touch of His hand to cleanse it."—*Dr. Pusey.*

Pray for humility, for the majority of thoughts that fill the mind may be traced to some thought of self-aggrandizement, ambition, envy, covetousness, discontent, or conceit in some form or other.

It is a check to reflect when the temptation to give way to an evil thought is upon you, "Shall I be able to resist this thought at the hour of my death, if I do not drive it away now?"

PRAYER.

READ Hutching's *Life of Prayer*; Prescott's *Hindrances*; Liddon's *Elements of Religion*, Lecture V.; Pusey's sermons, "Prayer heard the more through delay;" "Conditions of Acceptable Prayer;" "The Prayers of JESUS."

You would not meet or part with your best earthly friend at any time without some word of greeting, neither should you ever begin or end a day without some grateful word or act of worship to GOD.

You would not go through a day without dressing, washing, or eating, neither should you ever dream or dare to go through a whole day without a prayer. Prayer is as necessary to your soul as food and raiment to your body.

It is a gross sin of presumption and ingratitude to come from your bedchamber in the morning, or to lie down to sleep without at least one prayer to GOD.

If you have wilfully done this, always confess it as a great sin.

If you have some duty to perform, and are really ill or tired, you have always time to kneel on rising, and say, "O JESUS, be with me to-day;" and before sleeping, "GOD be merciful to me a sinner."

Not to pray, is telling GOD we can do very well without His protection; whereas, if He withdrew His sustaining, protecting hand, we should at once crumble into dust, or the fiends of hell would seize our souls.

Not to pray is a sign of sloth, pride, and want of love and fear of GOD.

Prayer is "talking to GOD;" the more you talk to Him, the more you catch of the likeness to His character.

One prayer may outweigh many vain thoughts and careless words in the scales of judgment.

If prayer is distasteful or unsatisfactory, remember you do not pray to feel cheered; but prayer is a duty, a means to a end—namely, to win Heaven, where prayer will be a pleasure.

1. Tidy yourself before prayer; this will help you to begin to pray well, by reminding you into Whose Presence you are going with your prayer.

2. Have a particular spot always for your prayer—before a crucifix, cross, or picture of the Crucifixion.

3. This will remind you to say your prayers sometimes. If you do not like, for some reason, to do this for fear of offending a weak relative or some bigot, keep your crucifix or picture of the Crucifixion in a drawer; being, as in everything, quite open about it, but not forcing them to see what they look upon as a superstitious help to prayer.

4. Go to the end of your room, put your hands together, and then walk very slowly, with head bent, to your place of prayer.

5. Having knelt, pause before praying, and say some words of Scripture to remind you of what you are about to do, and the awfulness of it—Psalm lxxv. 2, for instance.

6. Let the first prayer be *short*, but very earnestly and slowly prayed. It will be a standard by which to see if your next prayer is less good, &c.

7. Pause after this, and after all the following

prayers. This will make your prayers seem less of a jumble.

8. Praying aloud some people find a help to be devout. Remember GOD and your Guardian Angel are listening to what you say.

9. Stand up once during your prayers and say the Gloria. This will make you feel you are in a service to GOD in prayer, and checks monotony and sleepiness.

10. Say some prayers *direct* to JESUS, saying, "O JESUS, grant me this blessing," &c. Calling Him by His own best-loved Name, especially with some very reverent term of endearment prefixed, helps you to realise the presence of the personal Friend you are praying to.

Self-examination will be less likely to be omitted and be better done, if performed between some of your prayers.

Do not pray too long. Short prayers are generally the best offered.

Often say the Veni Creator, or some prayer to GOD the HOLY GHOST. Remember, He is the Comforter, the Guide, and the Sanctifier.

Do not use any Roman books of devotion without advice. In times of "dryness"—disinclination to pray—shorten your prayers a little, but steadily keep them up. Often humbly tell GOD your desire to be resigned to this trial till He shall see fit to remove it. If you do this you are safe, and your prayers accepted, no matter how great the lack of sensible devotion.

"You will remember also your CHRIST, Who, in the Garden and on the Cross, was, to His great pain, abandoned by His heavenly FATHER, as far the feeling of comfort was concerned; and,

bearing the Cross with Him, with all your heart say, 'Thy will be done.' By doing so, your patience and prayer will raise the flame of your sacrifice of the heart into the presence of GOD, leaving you truly devout; true devotion (as I have said to you) consisting in a lively and firm readiness of will to follow CHRIST with the Cross on your shoulder, by whatever way He invites and calls us to Himself, to desire GOD for GOD, and at times to leave GOD for GOD.

"And if by this, and not by devotional feelings, many persons (and especially women), who aim at a spiritual life, would measure their progress, they would not be deceived by themselves nor by the devil, nor would they uselessly, or rather ungratefully, complain of so much good which the LORD has done them; but they would strive with greater earnestness to serve His Divine Majesty, Who disposes and permits all things."—*Scupoli.*

Take care that your private devotions do not in any way interfere with the comfort of others. Duty and consideration for others very often, are more important than our private devotions. I mean that if a clear duty is before you, go and attend to it, and say your prayer afterwards, if the work to be done cannot wait and your prayer can be said at another time.

"It is a great mistake to fancy that all real prayer must be direct, formal, conscious. Many people suppose that they are not really praying unless their intellect or feelings are aroused, and thus they grow discouraged. But GOD sees 'the preparation of the heart;' He needs neither words nor thoughts of ours to set the true disposition of

our heart before Him—the prayer of will, as yet undeveloped into form, scarcely perceived by us, is as plain to Him as our most overt act.”—*The Hidden Life*.

If you are very tired at night, try and say some of your prayers at an earlier period of the evening.

If you have others sleeping in the same room, and you are laughed at, teased or persecuted, for saying your prayers, you must not give them up. Let it be known that for the sake of peace you will, if you can, say them when you can be by yourself; that you will not say them in their presence for their souls' sake, not to give them occasion to blaspheme, and so save their souls from sinning, but tell them you will not give up the practice of saying one prayer on your knees night and morn come what may. Three words on your knees will be an act of homage, a profession of faith, a keeping up of principle and duty, and an example of steadfastness; the remainder of your prayers you may then say in bed, or whenever you can get the opportunity in the daytime. Unless the persecution is of a very serious character, and a great many join it, I should advise you to persevere saying your prayers as you would when alone, and after a time you will be allowed to say them in peace. If you try and live a good Christian life, without setting yourself up in any way, but taking all things good temperedly, they will in time let you alone.

Remember every prayer, long or short, has an influence of good upon your soul for ever, for it helps to keep you with JESUS, and to obtain pardon of sin, grace to persevere, and a heavenly tone of mind.

MEDITATION.

Try and meditate a few minutes every day.

Pick out a time when you feel you are fully sure of not being disturbed for some time.

Do not, if you can help it, meditate so as to leave off just before the time for some duty to be done.

Try, if you can, to have a wide margin of time. Feeling that there is not the slightest occasion for hurry is a necessity for making a good meditation.

Pick out the most suitable place for it. Out of doors is somewhat better than in the house ; in a church better than either.

Do it in the attitude most reverent and most convenient to you, according to health and where you may be.

Some can meditate better reclining or sitting than kneeling. Whatever tends to keep the body still is a help at this time.

Do not be discouraged because after having read some books about this practice you will find that you do it very badly.

Do it for a very short time, not trying very hard, but simply praying first to do it well ; then attempt it for a short time, then pray GOD to accept it.

Make a change now and then. Read a meditation out of some book ; read it the night before, so as to have the subject well in your mind, and read it, making it your own as you read it, at your usual time for meditation. The Veni Creator is the prayer generally used before meditation.

Do not make a grand, vague resolution at the end of it ; but try and resolve on some simple,

practical thing, to carry it out the same day—some special prayer to be said, some little tiny act of self-denial, some thought to bear in mind while performing some coming duty.

As with all other religious exercises, do not be disturbed if you have difficulty in carrying them out. If you cannot do them at one time, try another; and if you cannot succeed in getting another opportunity, then it was not GOD'S will, and He will take the will for the deed. Christians must expect in this busy, bustling age to have great difficulty in getting long quiet times of prayer, &c., for their souls. Look out for the "chinks of time," and use them and be content.

"Among the many benefits which may be obtained by holy meditation, the first is, not only sorrow for past sin, but also regret for the disorderly passions which are still alive within you, and which nailed your LORD to the Cross.

"The second is, to seek pardon for your sins, and the grace of a perfect hatred of yourself, that you may never more offend Him; but, in return for all His sufferings for you, love and serve Him with all your heart, which is simply impossible, without a holy hatred of self.

"The third is, the resolve to attack and uproot all your evil propensities, however trifling they may appear.

"The fourth is, the effort to imitate with all your might the virtues of the Saviour. Who suffered not only to redeem us and make satisfaction for our sins, but also to leave us an example that we should follow His holy steps.

"There are, however, some who spend whole

hours in weeping over our LORD's Passion, and meditating on His patience; and yet, when troubles arise, they manifest as much impatience as if in prayer they had learnt quite another lesson.

"Such persons are like those soldiers, who in their tents, before battle, are full of heroism, but when the fight really begins, cast away their arms and take to flight. Can any thing be more sad and foolish, than to contemplate as in a mirror the Virtues of the LORD, to be enamoured of them, and to admire them, and then, when an opportunity offers itself of exercising them, entirely to forget and neglect them?"—*Scupoli*.

Meditation, manuals of and aids to practice, may be obtained through any of the Church publishers. The Revs. T. T. Carter, Creswell, Father Benson, have published some of the most useful books on the subject. Use no Roman manuals without advice.

SUGGESTIONS FOR A RULE OF LIFE IN ADVENT OR LENT.

Mark or copy out some few of these rules, which you think you could keep. The blank spaces to be filled in according to advice and circumstances.

Rise not later than o'clock.

Rise when called, at once.

Rise minutes earlier on Fridays.

Rise minutes earlier when going to Communicate at early Celebration.

Say some words of praise or thanks to GOD directly you awake.

Say an ejaculatory prayer the instant you have risen.

Finish dressing so as to leave plenty of time for prayer before you leave your room.

Dress plainer, especially on Fridays, during Lent.

Add the Collect for Advent or Ash-Wednesday to your morning prayers.

Read passages of Scripture bearing on Sin, Repentance, or the Judgment.

If you have no time for reading, say some such verse as Psalm li. 10.

Say your morning prayers slower, and more reverently.

Eat and drink a *little* less, daily.

In some way deny yourself thus : Take less or no sugar, butter, sweets, or needless luxuries.

Be less particular and complaining about food and cooking.

Take less of strong drinks of all kinds.

Take no more than glasses of daily.

Make some very decided difference on Fridays in the matter of fasting.

Do not smoke more than daily.

Go to no theatres or similar places of amusement.

Give no parties.

Go to no balls or public festivities.

Read no novels.

Be punctual at your place of business.

Say weekly a special thanksgiving to GOD for His mercies to yourself.

Do not spend too much time at and after meals.

Spend minutes in devotional reading in the mornings.

Attend daily at one service in church, if possible.

If you have not time for more, try and spend five minutes on your knees in some church daily.

Daily between 12 noon and 3 p.m., say at least the LORD'S Prayer, kneeling if possible.

Say the seven Penitential Psalms once through weekly.

Say the Litany of the Passion or Penitence on Fridays.

Try and talk less, or more quietly and charitably.

Devote one day of the week to special watching against sins of the tongue.

Wednesdays and Fridays watch intently and pray against your besetting sin.

Mortify yourself in some way every time you give way to your besetting sin all through Lent. Say at least one little prayer.

Retire to bed not later than o'clock.

Spend at least five minutes in self-examination at night.

If not in the habit of making written notes of sins for Confession, begin to do so.

Note sins for Confession at the time of self-examination.

Make a short act of contrition for sin in addition to your usual preparation for Holy Communion.

Pray at Celebrations for grace to resist temptation and conquer sin.

Begin this Lent to practise some outward act of reverence—as, for instance, bowing to the Altar, or at the Gloria.

Resolve to note down something from every sermon you hear, upon your return home. This will help you to attend.

Say one of the Penitential Psalms as an act of contrition every time you say or do anything that sets a bad example.

Keep silence to and from church as much as possible.

Read weekly Matt. xxv., or meditate on the Judgment.

Save what you can to place in the Offertory at church.

Keep more at home and at church, and less in the world. Do not go to your club on Friday evenings.

Do not drive when you could walk ; and ride less for pleasure.

Pray to the HOLY GHOST once weekly for grace to control thoughts.

Retire to bed ten minutes sooner on Friday nights, and thus gain more time for devotion.

Spend less on needless luxuries.

Visit someone sick or in trouble weekly.

Think of something daily you could very well do yourself, without troubling your servants to do it.

Resolve daily to give up your own will at the first opportunity of so doing, if conscience tells you it is right or expedient.

Pray one earnest prayer weekly in private for the following objects : The Reunion of Christendom, God's Blessing on the Church, the Conversion of Sinners, a blessing on some person who has injured or offended you during life, increased reverence to the Blessed Sacrament, all Priests ever helped your soul.

Read the New Testament through, *The Imitation of Christ*, or *The Spiritual Combat*.

Learn Psalm li., or Isaiah liii., or Romans xii.

Take more care of, and wipe the dust off all sacred books and pictures, and emblems of the LORD'S Passion.

Do some one very decided act of humiliation or self-denial occasionally, such as kneeling and touching the ground with your forehead ; lying on the floor with arms extended as on a cross ; standing and smiting the breast ; repeating the prayer of the publican ; rising after having got into bed ; kneeling and saying, "LORD, I am not worthy to rest in peace."

Spend a whole day in church, or as much of one as you can, early in Lent.

Pick out one particular prayer in all the services, and resolve to pray it with special earnestness.

Resolve daily to say, secretly, a prayer for any person whose character is spoken against in your presence, and for the person who speaks uncharitably.

Kneel and read 1 Cor. xiii. whenever you feel you have been talking uncharitably.

Resolve to keep people waiting less ; to be more punctual generally in some particular ; to pay all bills you can.

Avoid giving needless trouble and temptation ; not leaving money about ; wiping your feet entering a house, &c.

Look less into shop windows daily ; much less on Fridays.

Try to think, speak, and act one whole hour on Fridays, or hours weekly, as though you saw the LORD present where you are.

Write one little sermon weekly on the necessity of repentance, the awfulness of sin, or some such subject.

Ask a Priest if he can suggest anything, however small, that you might do for GOD and souls.

Collect donations for some charity.

Resolve to say the LORD'S Prayer fifty or one hundred times monthly, besides saying it at your usual public and private devotions ; the sentences about forgiveness, temptation, evil, to be said with special earnestness.

On the afternoon or evening of the day you Communicated spend five minutes in prayer on your knees as an act of recollection and thanksgiving.

Collect all the good books and tracts that you do not care to keep, to hand over to some clergyman to give to others.

Think if there is anything you often say or do that irritates your wife, or husband, or relations, and give up the habit.

Resolve to teach your children daily some little lesson against sin, and the blessedness of trying to be good.

Spend one hour weekly in copying out passages of the Bible bearing on *pride, sloth, impatience, idle talk, want of charity, and warning against sin*. One subject in each week.

Pray daily that your Easter Communion may be worthily prepared for.

Read some work on *repentance* carefully through twice during Lent.

Pray every day for the conversion or improvement of some one soul.

Say weekly the short office of the HOLY GHOST

as an intercession for all your relations and friends.

Use an additional self-examination for a few minutes between 12 noon and 3 p.m. daily, or on Wednesdays and Fridays.

A SIMPLE RULE OF LIFE.

1. Rise not later than seven in summer, eight in winter, half-past seven in autumn and spring.

2. When going to an early Celebration rise an hour before the Celebration begins at the church.

3. Never Communicate when from sloth you have not had time to say your morning prayers before leaving your room.

4. Say grace before and after *all* meals.

5. Devote at least one half-hour of the morning to Bible reading, meditation, or saying Matins privately when unable to go to church.

6. On Sundays and Festivals always make an act of spiritual Communion if unable to go to church.

7. *Never* Communicate at a late Celebration when there is an early Celebration at the same church.

8. Always Communicate fasting.

9. Always confess before Communicating if you cannot quiet your own conscience.

10. Never go to sleep until you have asked GOD to forgive you whatever sins you remember falling into during the day.

11. Take care that you say daily some prayer against your besetting sin.

12. Always say some prayer between 12 and 3 daily.

13. Never start on a journey without first commending your soul to GOD.

14. Never go to bed without previous self-examination, if it be only for a minute's reflection on the day's life.

15. Never, however tired or late, lay down to sleep without saying at least the LORD's Prayer and a short commendation of your soul to GOD's care.

INTENTIONS AT CELEBRATIONS.

PRIESTS are often asked to suggest intentions, or intercessions, to make or offer at Celebrations.

The following may be useful, and refer to the glory of GOD, the welfare of His Church, the salvation of the souls of others, and the spiritual needs of your own.

Advent.—1st Sunday. Increased fear of GOD ; conversion of sinners ; preparation for my death.

2nd Sunday. Increased reverence for the Holy Bible ; patience and hope ; reverence and diligence in devotional reading.

3rd Sunday. Full and faithful preaching of the Gospel ; conversion of lukewarm ministers of CHRIST ; readiness to hear and obey.

4th Sunday. Candidates for Ordination ; deliverance from special temptation.

Christmas.—Belief in the Incarnation ; humility and love ; reunion of Christendom.

St. Stephen's Day.—Conversion and pardon of opponents of Church teaching ; charity to all men.

St. John.—Light to all in darkness ; increase of love to our LORD.

Innocents.—Childlike spirit ; comfort of parents in affliction.

Sunday after Christmas.—Recollection of what we are made in Baptism ; reverence and love of the name of JESUS.

Circumcision.—Spirit of obedience ; resignation to will of GOD.

Epiphany.—Mission work throughout the world ; the S. P. G. ; grace to manifest CHRIST in life and example.

1st Sunday. Readiness to serve GOD ; grace to keep the Fifth Commandment.

2nd Sunday. Love and sympathy ; increase of faith in dignity and sanctity of marriage ; abolition of Divorce Court.

3rd Sunday. Readiness to forgive ; faith in our LORD's readiness to hear us.

4th Sunday. Conversion of all governments to Christianity ; trust in GOD in emergencies and trials.

5th Sunday. Charity ; love and prudence in religious zeal.

6th Sunday. Purification from sin ; patience and calmness in religion.

Septuagesima.—Grace and guidance to self-knowledge ; spirit of self-denial.

Sexagesima.—Reality in religion ; sincerity in profession ; patience, quiet hearing and doing.

Quinquagesima.—Love to GOD and man.

Ash Wednesday.—Grace to repent ; a new and

contrite heart ; help against besetting sin ;
 GOD's blessing on Lenten season.

Lent.—1st Sunday. Watchfulness against Satan ;
 grace to resist him at once.

2nd Sunday. Purity ; faith in prayer.

3rd Sunday. Sanctification ; recollection of
 GOD's presence.

4th Sunday. Sense of weakness without CHRIST.

5th Sunday. Faith in the Atonement ; faith in
 CHRIST's Divinity.

6th Sunday. Humility.

Holy Week.—Contrition for sin for all ; conversion
 of infidels ; faith in Blessed Sacrament
 (Thursday) ; love to JESUS ; victory over sin.

Easter Eve.—Rest and peace of the holy dead.

Easter.—Glory to GOD ; comfort to mourners ;
 higher spiritual life.

Easter Week.—Grace to keep resolutions.

1st Sunday. Faith in Absolution.

2nd Sunday. Patience under trials ; grace to
 hear and follow JESUS.

3rd Sunday. Grace and guidance of the weak ;
 spirit of joyfulness in serving CHRIST.

4th Sunday. Perseverance.

5th Sunday. Purity of intention ; gift of peace.

Ascension Day.—Heavenly-mindedness.

Sunday after Ascension Day.—Faith in the HOLY
 GHOST ; personal holiness.

Whit Sunday and Octave.—Humble reverence ;
 contrition for forgetfulness of the HOLY
 SPIRIT ; contrition for continual grieving of
 the HOLY SPIRIT ; His guidance of the
 Church ; spread of the Gospel.

Trinity Sunday.—Reverential awe of GOD ; holi-
 ness ; candidates for Ordination.

- 1st Sunday. Love of GOD before all things;
love to man for CHRIST's sake.
- 2nd Sunday. Fear and love of GOD ; energetic
love to conquer difficulties ; love to be with
CHRIST before all else.
- 3rd Sunday. Humility ; pity and love for sin-
ners ; joy at perceiving conversion or im-
provement of souls.
- 4th Sunday. Recollection of our high calling,
and Heaven our reward ; forgiving spirit ;
removal of envy and jealousy.
- 5th Sunday. Love of friends and neighbours ;
faith in prayer ; recollection of GOD's
presence.
- 6th Sunday. Daily death unto sin ; reconcilia-
tion of enemies.
- 7th Sunday. Spiritual growth ; trust in GOD for
supply of all wants.
- 8th Sunday. The twelve fruits of the Spirit ;
less talking and more reality in service.
- 9th Sunday. Grace to resist temptation ; pru-
dence.
- 10th Sunday. Reverence in church ; responsi-
bility to use GOD's gifts faithfully and
humbly.
- 11th Sunday. Humility in religion ; sense of un-
worthiness before GOD.
- 12th Sunday. Distrust of self ; grace to use the
tongue rightly ; pardon for sins of speech.
- 13th Sunday. Love of neighbour ; sympathy
with afflicted ; love of enemies.
- 14th Sunday. Increase of faith, hope, and charity ;
purity ; a grateful heart.
- 15th Sunday. Trust in GOD's care of His Church ;
hunger and thirst after righteousness.

16th Sunday. Compassion ; unity, peace, and concord.

17th Sunday. True Catholic spirit ; humility.

18th Sunday. Perseverance to the end ; love of GOD and neighbour.

19th Sunday. Truth ; sober speech ; faith in Absolution.

20th Sunday. Temperance ; ready and willing heart ; likeness to CHRIST.

21st Sunday. Ghostly strength ; unquestioning faith.

22nd Sunday. Home mission work ; gratitude to benefactors ; readiness to forgive.

23rd Sunday. Recollection of our heavenly calling.

24th Sunday. Faith in prayer ; faith in Blessed Sacrament.

25th Sunday. Contrition for sins of past year ; resolution and grace to amend.

St. Andrew's Day.—Ready obedience.

St. Thomas.—Bright faith ; help against despondency.

Conversion of St. Paul.—Thankfulness to GOD for all spiritual blessings.

The Purification B. V. M.—Sanctification.

St. Matthias.—Grace and guidance of Bishops.

Annunciation B. V. M.—Belief in the Incarnation ; belief in ministry of angels ; increase of due veneration of B. V. M.

St. Mark.—Steadfastness.

St. Philip and St. James.—Steadfastness.

St. Barnabas.—Loving sympathy.

St. John Baptist.—Spirit of mortification ; boldness to rebuke sin.

St. Peter.—Faith.

St. James.—Detachment.

St. Bartholomew.—Humility in serving CHRIST in good works.

St. Matthew.—Generosity and wisdom in almsgiving.

St. Michael and all Angels.—Courage to resist temptation; blessing on guardian angel; recollection of the presence of angels; grace to obey GOD as angels do in Heaven.

St. Luke.—Faith in the body being the temple of the HOLY GHOST; faith in prayer for physicians; St. Luke's brotherhood.

St. Simon and S. Jude.—Prudent zeal.

All Saints' Day.—Imitation of CHRIST and His Saints; increase of the joys of Saints at rest; increase of love in the Church militant.

The titles of sermons often suggest suitable intentions for Sundays and Festivals, also the hymns of the season.

CONDUCT IN CHURCH.

ON entering, if you have to pass the Altar, bow or bend both knees a little. Do not do this as some do with a sort of hurried familiar jerk, or with a sort of friendly nod, as some men do; neither be very slow and demonstrative—just a reverential mark of respect towards the spot GOD uses as His throne. Never genuflect or touch the ground with your knee, except before the Blessed Sacrament. Go down on the *right* knee then.

Having obtained a seat, kneel at once and say your usual prayer. After that, on rising, do not stare about the congregation; look before you, and not turn your head and stare round behind. There may be no harm in looking to see if some friend is worshipping in the same church; but it is not right, as many do, to stare about in church as if they were at a mere public assembly in a town hall.

If you possibly can, kneel when you should. It is very difficult to kneel in some churches from the seats or chairs being too close together. If you are *really weak or tired*, do not be ashamed to sit.

During the sermon try and not cough, just because you hear others do so.

A little picture of the Crucifixion in your Prayer Book you will find help you to restrain wandering thoughts.

Do not bow at the name of JESUS in the Creed only, but whenever it is mentioned in service, hymn, or sermon.

If you come early to church you may choose a seat, if "free and open;" but if late, do not keep on looking about, trying to get an outside or other preferable seat, but take any seat you can see at hand.

HOW TO COMMUNICATE PROPERLY.

IN the *Christian Passover*, a manual which all communicants ought to possess, the following advice is given:

"When at the altar, do not crouch nor prostrate

yourself, but kneel straight upright to make it easier for the Priest to Communicate you. Then stretch out the hollowed palm of your bared right hand, resting on the left (not your fingers only), to receive the LORD's Body, being most careful not to let the smallest particle fall. Take the cup firmly and gently in both hands without jerking, and do not drink more than a very few drops. Be very sure not to wipe your lips."

1. When the Priest comes to you with the paten, place your hands as above advised; *never receive* in the awkward way of picking the Blessed Sacrament from the hand of the Priest with your forefinger and thumb. You may intend to do this with reverence and care, but it is very difficult to make sure that no particle shall fall, and the very fact of your taking care this shall not happen takes up time.

When the Priest passes along a row of communicants who receive in the proper way, he has simply to place the bread on the open palm of the hand, and when there are many communicants much valuable time is saved, and all risk of accident or irreverence avoided.

Raise your hand at once reverently to your mouth, and receive the precious gift. Do not take it out of your right hand with your left and place it in your mouth. Give one careful look to the palm of your hand to be sure no particle is retained in it, and then keep your hands in any reverent position till the Priest approaches you with the chalice.

2. The simplest way of "taking the chalice firmly and gently in both hands" is with the left hand holding the stem, the right (thumb upper-

most) touching the base. Do this calmly and carefully, guiding the chalice to and from the lips.

Be sure that you do receive some of the Precious Blood. Some drink more than they ought, thereby frequently obliging the celebrant to consecrate again in order to administer the chalice to all.

Some, on the contrary, seem only to touch the rim of the chalice with their lips. Some seem barely to sip one drop, making it very doubtful if they have obeyed the injunction, "Drink ye all of this." To drink more than is necessary is irreverent; not to take sufficient to fulfil the command, "drink ye," is also wrong.

In short, do not drink more than a *very few drops*, but be careful to receive sufficient to enable you to obey the direction in the rubric, "drink this." To receive and *swallow* one drop of liquid would be "to drink," but with many communicants it is very doubtful if the act of swallowing does follow the placing of the chalice to the lips.

During the administration of Holy Communion everything should be quiet and orderly, instead of which the conduct of some recipients causes a Priest to be painfully fearful of some irreverence or accident. We are sometimes compelled to be gazing into the chalice in order to see when the contents reach the recipient's lips; sometimes, owing to the nature of the head-dress of women, it is impossible to tell whether they have Communicated or not. Some men seize the rim of the chalice with their mouths, and then suddenly force it downwards till they have more than tasted its contents. Some women give what I can only describe as a hasty peck at the cup. Some communicants I have known to strike their teeth against it.

Now all this irreverence and difficulty would cease if people would only try and behave in a calm, sensible manner at a very solemn time. It is safer (especially when the chalice is large and heavy) for the Priest to retain his hold of it, but communicants should *always* firmly take hold of the stem and base of the chalice and guide it to and from their lips.

It is often very difficult for the Priest to know exactly when the communicant has received, so as to remove the chalice from his lips, and it sometimes happens that persons who do not guide the chalice withdraw their lips from the rim of the chalice before the Priest can depress it, and then some drops of the Precious Blood fall upon the rail or floor of the chancel.

Many of those who do not guide the chalice would be much distressed if they were to realize how difficult it often is for the Priest to Communicate them reverently, and without an accident. They compel him, by this habit or custom, to look for their mouth, in order to place the rim of the chalice to it, to be then gazing into the chalice, endeavouring to judge exactly when he has administered, and to be anxiously on the watch to depress the chalice the very moment the communicant withdraws his lips. With women, whose hats and veils often come right over their faces when bending the head to receive, all this difficulty and anxiety is, of course, increased. And when the communicant remains upright, the Priest has carefully to slant the chalice for more convenient reception, and this he does not like to do because he cannot tell whether or no the communicant may, after all, take hold of the chalice, and so

cause an accident when in this position. When all communicants carefully take and guide the chalice, the Priest can present it upright to the hands of the communicants. The author has, for some years past, served continually at two altars. At one the communicants are requested to guide the chalice, and he does not remember one instance of difficulty in Communicating reverently and conveniently. In the other case he can only say that his experience has induced him to put forth these few words in the hope of persuading those who read them always to Communicate in the more convenient way.

Many persons who are very infirm could not take and return the Chalice safely, so it is better for the Priest to retain his hold of the chalice, at the same time taking care so to hold it that the communicant shall have no difficulty in placing his hands upon it to take and guide to his lips.

Men who wear a moustache ought to take great care on receiving the chalice. Some are (unintentionally) terribly irreverent, dipping their moustache right into the chalice, and then many of the Precious Drops fall upon the floor of the chancel or on the rail. Some to prevent this hastily raise their hands to their mouth, some even wipe their lips with their handkerchief.

The moustache ought to be parted at the centre of the upper lip, and drawn aside quite clear of the mouth just before communicating; when this is done there is no difficulty in communicating reverently.

It must be the desire of all good Churchmen to promote the observance of reverence due to JESUS in the most Holy Sacrament, and there is every

reason to believe that much habitual irreverence will be avoided at the administration of Holy Communion if all communicants will but follow the rule of the Prayer Book, which directs the Priest to receive the Communion in *both kinds* himself, and then (after communicating the clergy, if any be present) to “*deliver the same to the people, also in order into their hands, all meekly kneeling.*”

In these days when there is so much interest and discussion on some minute points of ritual observance, it would be more consistent if greater care and attention were bestowed on the effort to prevent irreverence to our LORD Himself, in the act of receiving the Holy Communion of His Own Most Precious Body and Blood.

“Let all things be done decently and in order.”

1 Cor. xiv. 40.

SERMONS.

YOUR chief object in going to church should be to worship GOD, to give Him praise and thanks. “My House shall be called a House of Prayer.” You should try and go to church not thinking or caring who is going to be the preacher. It is a different thing when people are invited to come to church to hear sermons or lectures at other times than at the usual services, as in Lent and Advent. But on Sundays try and go to church at the appointed services, with one intention—to worship God.

Always say a little prayer for the preacher; it will help him to help you. You can say, “O

God, help Thy servant," just before he begins the sermon.

Criticise sermons as little as possible, and talk about them not more than necessary.

If you know the preacher to be a very poor one, it will interest you to see if from all his sermon you can take away some new idea or encouragement.

Remember what you thought little of may have helped some other soul.

Sermons are prepared with prayer; therefore some good must be done to somebody by them, however dull they seem.

Charity believeth all things; so believe the preacher tried his best for his Master; if so, God accepted it, and chose it to be His message to you.

If you hear anything spoken against the faith in the pulpit, try and bear it patiently. You can quietly say, inwardly, some little word of praise as an act of reparation, and then try and listen as if it had not been said.

If all prayed, as suggested, for the preacher, both would be thrown more into sympathy, and the sermon more blessed to many souls.

If you look out the text when it is given out, do so quietly.

Never make any note of a thing said in a sermon unless quite certain you caught what was said or meant. It is better to make your notes of a sermon at home. You can take down rough notes of an instruction while being delivered. It rather turns the effect of the sermon into that of a lecture, noting it while hearing it, and may, perhaps, fidget your neighbour.

Remember those words, "He that despiseth you despiseth Me," and that every servant of GOD has his own talent and gift.

Remember that many of the clergy have very little time for the preparation of their sermons, for although some of them may try very hard to get the time they cannot succeed. The wonder is that the preaching of the Catholic clergy in general is as good as it is.

If a church is not very full do not sit at the far end of it, but try and swell the congregation by going forward and sitting near those in front, then the preacher will not have to raise his voice so much. At the daily services it is really quite provoking to see how utterly people seem to forget the idea of "common prayer," they will dot themselves all over the church as far as they can from each other, many of them getting as near the west end as possible; the consequence is that each of them is afraid of the sound of his own voice, and the service is a most uneven, dreary thing. If they would only forget themselves a little more, and remember they come to church to join *together* in the public worship of God, and sit together up in front, everything would go better and more heartily. The Priest would not have to raise his voice so much in reading the lessons or preaching, and many a one would feel more inclined to come to daily service if they felt it really was a more thorough act of united public worship.

TEXTS IN TEMPTATION AND TRIAL.

Doubt.—"O give me the comfort of Thy help again and stablish me with Thy free spirit."

Love of the world.—"What shall it profit a man if he gain the whole world and lose his own soul?"

Irreverence.—"Holy, Holy, Holy, LORD GOD ALMIGHTY."

Spirit of Rebellion.—"Blessed are the poor in spirit."

Pride.—"He that humbleth himself shall be exalted."

Anger.—"Forgive, and ye shall be forgiven."

Impurity.—"If any man defile the Temple of GOD, him shall GOD destroy."

Dishonesty.—"Thou GOD seest me."

Untruth.—"He that telleth lies shall not tarry in My sight."

Covetousness.—"If any man will come after Me, let him deny himself."

Affliction.—"O tarry thou the LORD's leisure, be strong, and He shall comfort thine heart."

Spiritual Dryness.—"Thy Will be done."

Before Communion.—"No good thing shall He withhold from them that live a godly life."
"LORD, I am not worthy."

Sickness.—"Though He slay me, yet will I trust Him."

RELIGION OF FEELINGS.

I HAVE altered the title of this chapter, as I do not wish to associate a dangerous method of preaching the Gospel with the name of any persons

living or recently dead. The worst of the religion I am alluding to is this : it all depends upon the eloquence of the preacher ; if he is eloquent, persuasive, affecting, he moves souls very much, especially women ; but souls cannot live upon tears or stirred feelings—such stimulants cannot be applied by every one, and where they cannot be had, reaction of deadness follows. When the favourite half-worshipped minister is ill or absent, no one else can take his place, no one else can touch the heart and cause the tear to rise, and souls feel sour or dull. This is no satirical exaggeration, but plain fact, and the harm this system (if it can be called a system) does is immense. Not everyone can preach a sermon of affecting eloquence ; not everyone can pour forth a rhapsodical high-flown prayer ; not everyone is capable of giving sympathy in a very tender and sometimes too emotional a manner. The thorough Catholic Priest, no matter what his special gifts are if he has love of GOD and souls, can always help. His Celebration and Absolution are valid, his blessing efficacious ; and so if he can say but little he can leave GOD's peace wherever he goes to minister, though he speak but little, though his prayers are short, though he does not shake hands affectingly all round. A sermon by one of these good men, who work more as men with kind hearts than as men who are set apart for the Priest's Office, to comfort people in CHRIST's name, often sounds intensely Catholic ; but when souls come for the benefit of their private ministrations, the real true help after a time seems not forthcoming. The sermon would teach quite plainly that Repentance and Faith are essential for the sinner's acceptance with

GOD. The preacher's sermon would appeal to souls to yield themselves up to **CHRIST**; but when the soul is by **GOD's** grace repentant, the treatment and teaching of that soul would be a very different thing from Catholic doctrine and practice. Prayer, self-examination, and frequent reception of the Holy Communion would be advised, but there would be a different tone about the whole instruction. Souls would be taught as much as possible not to trust to what they do, but to trust all to **CHRIST** and nothing to self; but practically this system makes souls to think a great deal too much of their part in the work that is going on in them. "Feel yourself penitent, feel yourself at peace, feel yourself pardoned, feel yourself accepted, feel you love **GOD**, feel He is your **SAVIOUR**, feel He is your personal friend, feel you are fighting and progressing, know for certain He has saved you, and then just as you are, go to Him and feel He will never part with you. Can you pray heartily, can you enjoy praising the **LORD**, then you are a true believer, and you would go straight to Heaven if you died this moment." It is too much a religion of excitement, emotion, and feeling. As long as powerful touching sermons are preached, a hearty prayer meeting held, all seems well; but without some continual stimulant to the feelings this religion has no quiet permanent satisfaction for the soul. Souls cannot be continually stirred and wound up to a fervid state of emotional excitement. When the feelings are not stirred, when **GOD** seems for a test of faith to be hiding His face, when a time of depression comes, there is nothing but to try and feel what **GOD** perhaps may not in His discipline see fit that one should feel. Con-

fession is not the help it ought to be; it is more the telling of troubles for sympathy than confessing of sins for the assurance of GOD's pardon of them. Humble patient faith is less taught than bold confident assurance of acceptance for the present, and at the Judgment. Grievous sins are looked on not so much as defilements of the very temples of GOD, and calling for deepest penitence and severest self-revenge and abasement, but as opportunities for calling people to go to their SAVIOUR just as they are, and then feel the next moment they are forgiven. Tears are too many, anxieties are doubts of His love, fears are dishonouring His gracious promises of a ready pardon. In short, this system, without intending it, makes too light of repentance, and too much of the stirred feelings, and makes so much of the poor weak faith the best of us have, and too little of all that GOD does for us in His sacraments.

Deep, steady perseverance is hardly possible in such an atmosphere as this; some of the most difficult cases an experienced confessor has to deal with are those who have been strung up to such a pitch of religious emotion that they can hardly settle down into quiet walking with GOD. How different the Catholic training. He looks beyond the man to the ministry. He comes to Confession, and if just a few simple words of counsel, besides the Absolution are given, he goes away content, and does not expect a sermon to be preached to him. In short, the Catholic trusts to grace, the other wanting sympathy only, or something touching beautifully declaimed to him.

The following extracts, from a note on some teaching amongst the Wesleyans in Dr. Pusey's

letter to the Archbishop of Canterbury, 1842, apply very well :—

“ The doctrine of justification is held, being in fact and *practically* a ‘ justification by feelings.’

“ They are taught to look for ‘ present salvation,’ *i.e.*, a sensible assurance of salvation such as is vouchsafed often to GOD’s servants on their dying beds, probably but rarely until the close of life, and still less at the first conversion of a sinner. What (if true) would be a direct revelation from Almighty GOD, persons are taught indiscriminately to expect, as the infallible accompaniment and test of sincere conversion.

“ What GOD, when He is pleased to vouchsafe it, ordinarily bestows as the reward at the end, the Wesleyan is taught to look for at the outset, as the very condition of his ultimate salvation and as securing it.

“ Practically he is taught to hold his salvation to be assured as soon as he has obtained this first persuasion.

“ The persuasion that a person will be saved is made the condition and virtually the *only* condition of his salvation.

“ As long as he believes he is saved, so long, according to them, he is so. The workings of repentance and penitence are thus suddenly checked in the convert as being thought to be obtained.

“ To feel ‘ the burthen of our sins to be intolerable’ is accounted want of faith.

“ The mind is worked up till it lose its fear, and gain what it thinks an assurance of salvation.

“ Confession with him is not a sorrowful acknowledgment of sins, but a recounting of high

feelings, inspired as he thinks by GOD within him.

“It is too certain that in this way much dangerous self-deceit and unconscious hypocrisy has been fostered, people being led to work themselves up to imagine they had feelings equal in spirituality, or yet more spiritual, than those of their neighbours, or inventing them when they could not. And this unhappily is almost essential to this system.

“Self-deceit must come in whenever the feelings are directly acted upon.

“If he loses these feelings, his faith is for the time supposed to be lost ; if he regain them, it is restored, and he is again in a perfect state of justification and acceptance as before. But such a state, as being mostly artificial, must be unreal. The state of their feelings, not GOD’s Commandments, is the standard whereby they try themselves.

“Painful as it is to say it, on account of the many good men, doubtless, still entangled in it, it ‘preaches another Gospel from that which has been delivered unto us,’ substituting practically the feelings and experiences for repentance, good work, and the sacraments.”

ROMAN CATHOLICISM.

ANGLO-CATHOLICISM is, of course, the true and most powerful defence against the Roman schism in England. Roman clergy, therefore, are always very eager to attack it, and call it Ritualism or imitation of Rome, and to accuse the system of

being dishonest. Abuse is one weapon. Another is to try and throw discredit on it by saying that Anglo-Catholics are doing their (Roman) work, that they are very good people, that they teach souls the Roman clergy cannot teach, that they would be very sorry to see the Ritualists put down, or their work hindered in any way ! Their abuse and praise, of course, are very useful in swelling and keeping up popular prejudice against the Catholic clergy. How are you to treat the Roman Catholics? Refuse to enter into or listen to any controversy with them ; never mind the taunts about "being afraid of the truth," or solemn adjurations to save your soul by joining the true Church. Simply and firmly decline to listen or argue.

Try and entertain a charitable spirit towards them. Pray often for the re-union of Christendom. Let your feeling towards them be rather that of sorrow, pity, than jealousy or anger. We have, of course, nothing to be ashamed of except our sins and shortcomings, and sad divisions, and lack of discipline in the Church ; but with all our Church troubles we are not compelled to believe under pain of salvation, that which *never was and is not now any part of the Catholic faith*. Thousands of Roman Catholics, no doubt, never think or care whether the Pope is infallible or not, but attend to their prayers and duties ; but it is a sad position to be in, to know that one is compelled to be supposed to believe in a dogma which the Church never taught, and in accepting which, one has cut oneself off from the unity of the Faith as held by all the Saints and holy dead of all ages in the militant on earth !

As Dr. Pusey said in the Eirenicon: "We could not imagine ourselves to have lived a day out of the communion of the Church of St. Augustine." That must be a quaint order of mind which could imagine St. Augustine resting a day content with the teaching of Dr. Manning. Doubtless he would be equally amazed at the teaching of individual Anglican Bishops, but he would be at home in the teaching of the Church of England, which again, and again appeals to the Primitive Undivided Church.

The Roman controversialists have not produced any new or striking argument in favour of their claims; their usual stock arguments have been disposed of again and again. Their policy is now that of constant repetition. For instance, they quote (as the Protestants do for their opinions), a few texts to prove the absolute supremacy and infallibility of St. Peter and the Bishops of Rome, or they boldly deny the validity of Anglican Orders, thereby affirming we have no sacraments. As regards the texts, they (the Roman clergy) are pledged not to interpret Scripture contrary to the unanimous teaching of the Fathers, the teaching of the Fathers being against their interpretation. As Pope Pius II., in a work written before his elevation to the Papal chair, says, speaking of the commonly alleged texts: "All which things these men, after a strange manner, do refine upon, *wholly neglecting the exposition of the Holy Doctors.*" As regards the validity of Anglican Orders, the grounds of attack are constantly shifting. The last carefully organised and prepared assault (Canon Estcourt's work) was a lamentable failure. It is still said by Roman controversialists

that Archbishop Parker was consecrated in a tavern. Even if this were true, it would not absolutely prove their point, unless it could be shown that the proper form and words were not observed or used. But the fable has been disproved and the argument contemptuously disowned by good Roman Catholic writers. If any one can condescend to use it to influence you, I can only say, I would not leave that man alone in a room with my purse! The Roman method of controversy is now very simple, as I said—the mere repetition of high sounding assertions which cannot be proved, and have often been disproved. One is reminded of the people who, when fierce and unable to argue, kept repeating the cry, “Great is Diana of the Ephesians.”

The secret of the little success they have is this. Their claim being that they and they only are the Church, has a great effect upon minds which are easily impressed, and who think that those who claim so much must be the possessors of what they claim. Should parties in the Roman Communion ever put forth views more extravagant than those held by some Ultramontanes, there will always be some who will follow them. Meanwhile, the Anglo-Catholic may rest content where he is, seeing how marvellously GOD is dealing with the English portion of the Church. Her divisions and dissensions, the opposition of some of her Bishops, and many of her clergy to the spread of Catholic doctrine all seems over-ruled for good; for the Catholic Faith spreads and flourishes even against such sad hostility as this, showing it all to be GOD’s work, not man’s. Indeed, our position is most honourable, only let us be *very humble* in our

pride of it. We belong "to the sect everywhere spoken against," religious systems of all sorts from Romanism to Spurgeonism against us, powers of the State and the Press against us, misunderstood, despised, rejected, slandered, persecuted, abused by the world, distrusted by our own friends; still with all its hardness, sadness, difficulty, it is better to take up one's cross and do GOD's will where He placed us, than listen to or join those who seem to need a similar warning to that given to St. Peter as regards the Anglo-Catholic Communion, "What GOD is daily cleansing, that call not thou common."

"No man can justly blame me for honouring my spiritual mother, the Church of England, in whose womb I was conceived, at whose breasts I was nourished, in whose bosom I hope to die. Bees, by the instinct of nature, do love their hives, and birds their nests. But, GOD is my witness, that, according to my uttermost talent and poor understanding, I have endeavoured to set down the naked truth impartially, without either favour or prejudice, the two capital enemies of right judgment. The one of which, like a false mirror, doth represent things fairer and straighter than they are; the other, like the tongue infected with choler, makes the sweetest meats to taste bitter. My desire hath been to have Truth for my chiefest friend, and no enemy but error. If I have had any bias, it hath been desire of peace, which our common SAVIOUR left as a legacy to His Church, that I might live to see the re-union of Christendom, for which I shall always bow the knees of my heart to the FATHER of our LORD JESUS CHRIST. It is not impossible but that this desire

of unity may have produced some unwilling error of love, but certainly I am most free from the wilful love of error. In questions of an inferior nature, CHRIST regards a charitable intention much more than a right opinion.

“Howsoever it be, I submit myself and my poor endeavours, first to the judgment of the Catholic Ecumenical essential Church, which if some of late days have endeavoured to hiss out of the schools as a fancy, I cannot help it. From the beginning it was not so. And if I should mistake the right Catholic Church out of human frailty or ignorance (which, for my part, I have no reason in the world to suspect, yet it is not impossible when the Romanists themselves are divided into five or six several opinions, what this Catholic Church, or what their Infallible Judge is), I do implicitly and in the preparation of my mind submit myself to the true Catholic Church, the Spouse of CHRIST, the Mother of the Saints, the Pillar of Truth. And seeing my adherence is firmer to the Infallible Rule of Faith, that is, the Holy Scriptures interpreted by the Catholic Church, than to mine own private judgment or opinions; although I should unwittingly fall into an error, yet this cordial submission is an implicit retraction thereof, and I am confident will be so accepted by the FATHER of Mercies both from me and all others who seriously and sincerely do seek after peace and truth.”—*Archbishop Bramhall*.

The following short statements, every one of which has been proved over and over again, may be useful for the information of those who are sometimes scared with contrary assertions, which, to use studiously mild language, are not founded on fact:—

1.—*It is not true* that the Church of England ever separated from the Catholic Church.

2.—*It is not true* she has been separated from the Catholic Church by the evils of the Reformation.

3.—*It is not true* that because she is not in visible communion with Rome that, therefore, she is no part of the One Catholic Church.

4.—*It is not true* that all jurisdiction or mission must come from the Bishop of Rome, or that it ever was the mind of the whole of the Church to think so.

5.—*It is not true* that the Anglican Church, granting her to have a valid succession and ministry, is in schism.

6.—*It is not true* that Archbishop Parker was consecrated in the Nag's Head Tavern.

7.—*It is not true* that there is any more theological or historical reason for doubting the validity of Anglican Orders than the Roman.

8.—*It is not true* that the Roman Communion has always been, and is now, perfectly united on all points of faith.

9.—*It is not true* that the Ultramontane theory of Papal Infallibility is, or ever was, held by all Catholics in all ages, in all parts of the Church.

10.—*It is not true* that the Anglican Church is committed to heresy any more than the Church of Rome.

11.—*It is not true* that the Anglican Church looks upon Royalty, Parliament, or state Council as the supreme authority on matters of faith, instead of appealing to the authority of the Catholic Church.

12.—*It is not true* that the Anglican Church denies the Real Presence of our LORD in the

Blessed Sacrament, or the power of her Priests to absolve her children in public or private, provided they are penitent.

ON THE OTHER HAND,

1.—*It is true* that if the Anglican Church tolerates erroneous teaching; Rome sanctions, or enforces it, which is worse.

2.—*It is true* that many of the divisions in the Church of England were originally caused or fostered by Rome herself; so it is more to her discredit than ours that they exist.

3.—*It is true* that General Councils have been held, neither convened nor presided over by the Bishops of Rome.

4.—*It is true* that the Fathers of the Church do not interpret Matt. xvi. 18, or John xxi. 16, as implying the Supremacy or Infallibility of the Pope, as taught by the New Catholics.

5.—*It is true* that the Anglican Church administers the Blessed Sacrament according to the Institution of CHRIST, and that Rome does not claim to do so.

6.—*It is true* that the position of the Roman Communion in England, presided over by Dr. Manning, is that of schism, according to the Canons of the Church in some of her General Councils.

7.—*It is true* that Papal Infallibility, as now taught by Ultramontanes, has been denied to be "of faith" by eminent Roman theologians, Bishops, and approved Roman manuals and catechisms.

8.—*It is true* that Roman Catholics are not agreed as to what may be considered *ex cathedrâ* utterances of Popes in former times.

9.—*It is true* that if the teaching of the Church of England is cold or meagre on some points, Rome has erred by addition and encouragement of superstition.

10.—*It is true* that if one of our Archbishops were to preach heresy *ex cathedrâ*, the Church of England could repudiate it, and appeal to what the Church teaches on the point, but if the Pope teaches heresy *ex cathedrâ* the whole Church must err according to the modern Roman theory.

11.—*It is true* that the chief faults and blemishes of the Church of England spring from the unfaithfulness of individual ministers; but things that are real stumbling-blocks to Christians, such as the persecution of Christians who are not Romans, deposition of kings, incitement to rebellion, approval of all of the teaching of St. Alphonso Liguori, have received the sanction of the living authoritative voices of the heads of the Roman Church.

12.—*It is true* that every fault existing amongst us is, or has been, in Rome as well, and that neither Church has any reason to despise the other, while God is calling both to reform and unite. And this Reunion will never be hastened by despising one's own Communion, and continually extolling the Roman at her expense in the disloyal way so many do; neither will Reunion be hastened by that selfish, thoughtless conduct of many who, to gratify their curiosity or craving for excitement, attend the services of Roman churches in this country; but Reunion

will only be hastened by praying for it; and, as far as man can guess, will only be consummated when all shall equally confess they have sinned and come short of the glory of GOD.

"Our duty is 'heartily to thank our heavenly FATHER for the state of salvation into which He brought us,' when, by Baptism, He made us at once members of His SON and our Church, became Himself our FATHER, and gave us our Church for our Mother. Our plain duty is, 'wherein we have been called, there to abide with Him;' it is not for us to imagine (as is people's continued temptation in every line and part of life) that we should have easier duties and greater privileges under circumstances in which GOD has *not* placed us; it is to be thankful and live up to our own, and pray that through our neglect or misuse they turn not to our condemnation.

"Were it even true that the Roman Communion did possess greater advantages than our own, this would be no practical question to us individually. It may be that one end which Almighty GOD has in exhibiting the Roman Church in this form among us is to dispose us as a Church to more kindly feelings towards her, and to have a less overweening opinion of ourselves than we have mostly been wont to cherish. But, individually, it cannot change our duties.

"Our blessings are, day by day, being enlarged; and He who in mercy is teaching us to value and revive what we have, will, when it is good for us, restore what is yet 'lacking.'

"It is a fact that entire visible unity is not vouchsafed to the Church of these last days; and so, until

GOD be pleased to amend it, we may rest contented in our lot.

“While I should wish to feel more acutely our own *actual* deficiencies and manifold and sinful negligences, still I thankfully acknowledge that these things are not encouraged or brought upon us by our Church. They are our own sins and those of our fathers. We may too truly say, with pious Herbert,

“‘I am a scandal to the Church,’ and not
‘The Church is so to me.’

“Without insinuating any comparisons between our own and other Churches (for of the relative holiness and unholiness of Churches or individuals, He who searcheth the heart can alone judge), still there is this marked difference : that what in us is deficient, is owing to our own shortcomings in carrying out the Catholic system and teaching of our Church ; if we were, individually and voluntarily, to act up to the guidance of our Church, the ills, which so sadly hinder her efficiency and mar her beauty and holiness, would cease ; in the Roman Church, on the contrary, what is so lamentable is but the undue carrying out of principles which she sanctions. In a word, our defects are opposed to the system of our Church, hers are in the line of hers.

“The question is not whether she have high gifts, but whether we have the presence of CHRIST. Since we have (which cannot be doubted), then we are safe where we are, and we should labour, in whatever way we are called, in that part of the vineyard where we have been called.

"There is absolutely no doubt that our succession is valid, that our Bishops are the successors of those through whom GOD planted the Gospel here; and so our Church is the appointed channel of GOD's gifts, and the instrument of salvation for us. This is the first question to us, antecedent to anything else without us; no gifts, no helps to devotion, no holiness, no sympathies, no beauty of system, no truths abroad, no contradictions at home, are any grounds whatever for abandoning the Church in which GOD has placed us. Nothing can be an adequate ground for any one, except a conviction, on adequate grounds, patiently tested, and overpowering, apart from any cause of excitement, that she is not the Church, and that to stay in her, being rent from the body of CHRIST, is peril to his soul. I own I do not myself see how anyone is to come to this conviction.

"The fact that I have mentioned, that the renewed life of the English Church has been entirely from within, that is through the good Spirit of GOD residing in her, has much struck Roman Catholics—much more may it us. They have been amazed, from their way of looking upon us, that the life should be of us; that it came not from them. They could not understand how a life, more vigorous perhaps than is in many places put forth among themselves, should spring up, not in their own Communion, and with no help from them, for their prayers began at a later period. Well may we give thanks in glad amazement, among whom these tokens of GOD's presence are. Well may we be content to remain where He is working; we are safe where He is.

"And for ourselves individually, there are many

tokens of His presence. I do not rest upon these alone, but in connection with the fact, that having the succession and the legitimate consecration by those to whom the commission is given, we have undoubtedly the Body and Blood of CHRIST upon our Altars : we receive It, if we have faith. Its Presence has been known very blessedly by those who are His. Sacramental grace has been so marked, that even to such as had previously doubted, it has seemed sight, not faith. There have been very awful instances in which its profanation has been suddenly punished like that of the Donatists. But since we have the Sacraments, we have the Presence of CHRIST individually ; we have that precious Gift, which whoso has, He Himself, our own gracious LORD says, 'hath eternal life, and I will raise him up at the last day.' How, then, are we not safe ?

"I could not convey to you, even in a long letter, the hundredth part of the ground of my conviction, which has been growing for many years, that GOD has been, and is, working with and in our Church as a whole, and training her for some purpose of His Providence ; and I am thankful to be permitted to labour for her, and to exhort others to labour with a good courage.

"For myself, so far from being dejected by any tokens which people point out, sometimes despondingly, sometimes rather impatiently, of past evil, even though reaching on to the present, they may be a token the more of GOD's great mercy to our Church. It is certain that we have life. The greater, then, our past sickness, the greater the present mercy of GOD that He is restoring us. His mercy and our amazement at His love had been

less, had we fallen less. We may, then, in humility confess to the utmost, 'our own sins and the sins of our forefathers,' the lifeless, torpid state from which we have been aroused; but, so far from being discouraged by it, take courage the more, trusting that His mercy, Who loved us while we forgot Him, will not leave us now that He has awakened us to remember ourselves and Him. Negligence, from which GOD has aroused us, should but animate individuals in the Church to more devoted service—not lead them to despond, when He, by rousing them, has given us the earnest of His forgiving love.

"Intercede daily for our Church, as (if you have no more time) by the use of the Lord's Prayer three times daily in honour of the Holy Trinity, and with *this intention*, and turn all feeling of discontent and dissatisfaction into prayer. I mean, instead of complaining to man, complain to GOD, *i.e.*, pray. Do not allow yourself in any comparisons between ours and other Churches, whose evils you know not; but, as I said, turn all into prayer.

"Avoid whatever you think tends to alienate your affections from your Church. Do not attend services not of hers.

"And now, go on as cheerfully as you can doing your daily duties to GOD, carrying on the warfare against your sins, and I hope you will find rest."

Many of these extracts are from a letter written by Dr. Pusey in one of the darkest days of trial which the Church of England has lived through. What then must his confidence in GOD's presence and working in her be now!

No one of any reputation as a theologian or

student of Ecclesiastical history ever thinks, nowadays, of seceding from the Church of England to join the Roman Communion. A few devout Anglo-Catholics of a weak, sensitive spirit, sometimes secede, dismayed by the conduct of some irreverent clergyman of the Church Association type or shocked by some Episcopal denunciation of Catholic truth. But the number of devout Anglo-Catholics who secede is a mere nothing compared to the multitude of souls which the Church of England is daily winning, and building up in the faith. The assertion that "from every Ritualistic congregation in London there is a continual stream of converts drifting towards Rome," is simply a statement for the silly to believe.

Union with the Divine Head of the Church is sustained through the reception and operation of the Sacraments. Catholics may sometimes be out of visible Communion with each other, and yet in union with CHRIST, the Head of the Church. The Eastern, the Roman, and the Anglican Communion all are out of visible Communion with each other now. It is the duty of all Catholics to pray continually for the restoration of the visible unity of Christendom.

It is a popular fallacy, or the mistake of unthinking or ignorant people, to apply the term Catholic exclusively to the Roman Communion; and it is a custom which she reaps the benefit of and we the harm.

The fact really being, that if points of faith are to be esteemed Catholic or not, according as they answer or not to the test, "Has it been held by all, at all times, everywhere in the Church?" the Roman has the *least* claim of all Church Commu-

nions to monopolize the title of Catholic, as certainly Papal Infallibility has not been believed by all Catholics, at all times and everywhere, as a point of faith necessary for salvation.

PROTESTANT.

A WORD now used in a different sense to what it was originally. The Catholic Church protests against infidelity and sin; Protestantism protests against the Church. There is, and can be, no such thing as *the* Protestant Church or *the* Protestant faith. Protestantism denies that CHRIST founded a kingdom—namely, His Church—and that this Church is governed by Him through His ministers and fed through the Sacraments. Protestantism is great in denials, but very undecided in *affirming* what is necessary to be believed. Protestantism says, "This is not to be believed," but does not furnish a soul with a creed for its acceptance and salvation. The Catholic Church puts a number of saving truths before the people, and tells them to accept and practice them—"This do, and ye shall live"—and tells them it is necessary to salvation to believe the fundamental articles of the faith. Protestantism says, "Believe what approves itself to you, and reject what you find hard or beyond your understanding." The Catholic Church says, "If ye eat the flesh of the Son of Man and drink His Blood, ye have eternal life in you." Protestantism says, "Do not think or speak of such a superstition," but does not tell you in what other way to make

sure of eternal life. It repeats indeed, the words of GOD or what Apostles spoke by His Inspiration, "Believe on the LORD JESUS, and thou shalt be saved," but takes no account of those words of JESUS, "Why call ye me LORD, LORD, and *do not* the things which I say."

Protestantism has been well styled "the religion of 'Don't.'" It denies, rejects, discredits, much of the faith once delivered to the Saints, and fraternizes with heresy and schism, and will even tolerate utter Atheism if it can gain the help of infidels in its attack on the Catholic Faith.

The word Protestant does not occur in any one creed, prayer, or office in the Prayer Book of the Church of England.

MISTAKES OF CATHOLICS.

Using distinctive Roman terms when other words do as well.

Using terms which, though Catholic, are supposed to be peculiar to the Roman Communion. Why irritate people by speaking of "going to Mass" when "going to Holy Communion" is enough to say?

Using very demonstrative acts of reverence in congregations not accustomed to see them.

Boring their relations and friends by constant talking of church subjects.

Inconveniencing them by over-doing it in the way of church-going, and in the use of frequent private devotions at certain times.

By speaking contemptuously of clergy and services not so Catholic or ornate in ritual as they are accustomed to.

Pressing people to use Confession. Fearful harm may thus be done, especially with children. The very greatest care should be used in putting Confession before them. When a child, without saying a word to anyone, goes off to Confession and says nothing about it afterwards to any one, then there is good reason to believe that Confession is rightly used and helpful to that child. But when they go, being kept up to going by the persuading and lecturing of good people who look after them, it is exceedingly doubtful if any good comes of it.

Getting the young to go to Confession unknown to their parents. Consent cannot always be got, but it is better to try for it. Sometimes a boy or girl of fifteen may thoroughly understand and feel the need of Confession, and if their parents are not Church people, not Communicants, and they feel the need of spiritual help very strongly, they would be justified in going to Confession even though they felt their parents would not approve. If their parents are Communicants they should wait till older, and pray for consent to be given.

Irreverent use of the Cross as a sign and ornament. When you cross yourself, do so reverently or not at all, and do not do it when you feel sure you will give offence. Avoid wearing too large a one or using it on letters, parasol handles, and jewellery which is simply ornamental. No harm on some lockets, out of place in ear-rings.

Finally, try and be *quiet* in your religion. Talk little of it, consider as much as possible, without

giving up your own principles, the prejudices of others, and avoid giving needless offence. As far as possible try and promote union rather than keep up divergence. If your host and hostess are going to church, go with them if you think they would like it, rather than run off to a more ritualistic church to please yourself. Enter into all amusements, conversation, whatever is going on, naturally and brightly, except, of course, where there is danger of sin. In short, as a Catholic, let your presence never be oppressive anywhere, but just the reverse. Let people see that you can rejoice with those that do rejoice and sympathise with those that mourn, that though you may be living a high, strict life, yet that you do not needlessly interfere with the opinions and religion of others, though at the same time, consistent and firm in holding your own, avoiding controversy, and striving for peace.

REPLIES TO COMMON QUESTIONS.

"Is it wrong to pray for the dead?" Of course not. "GOD is not the GOD of the dead but of the living." Those that are with Him have not yet attained their full consummation and bliss. Your prayers cannot hurt yourself or them, that is certain. Equally certain it is that GOD hears our prayers for all good objects. It must be a good thing to ask Him to bless continually those He has taken to Himself. He would surely be more displeased with us if we never did think of them in prayer.

"Is it wrong to Communicate *not* fasting?" Never if you can possibly help it go to Holy Communion not fasting. Fasting is, doubtless, the Catholic custom, and therefore the fit and proper one. If a person lived far from a church, if at that church there were only Celebrations late in the morning, if that person was weak, and seldom or ever went and lived near a church with early Celebrations, then I do not believe he would sin if he took sufficient food to keep up his strength to walk a long distance to receive. The responsibility of each case must rest on the individual. I do not believe that everyone can Communicate invariably fasting; at the same time I believe multitudes who do not, very well could if they tried.

"Is it wrong to attend Roman services in England?" Yes, most wrong. It is sin to encourage schism, sin to foster suspicions of Romanizing against Catholics, cowardly and dishonourable to join those who are opposing and abusing your spiritual Mother.

"Is it wrong to attend their services abroad?" It is not wrong to be present at High Mass abroad. There, Roman Catholics are not fighting us, but against Protestantism and Infidelity, here in England they are fighting against Catholics. They will not always knowingly Communicate you, so if abroad for some time you may receive Communion from some English Priest.

"Is it wrong to attend the Kirk in Scotland?" Yes, most wrong. If there is no Scottish Catholic church close by, keep at home. The plea of example does not tell here, the Kirk tried to exterminate the Church, so if you are thought irreligious by not going to the Kirk, your reply is, "The Kirk

has suppressed the Church where I ought to go, so the fault is not mine."

"Is it wrong to use a cab or write letters on Sunday?" Don't take out your own carriage if it can be helped in London; in the country it often cannot be avoided where the church is far off. You do not compel the cabman to ply for hire, he does it voluntarily. You ought to walk to and from church if you can, but in any case of necessity use a public conveyance. As for letters you should write no business ones, but if you have little time in the week there can be no more wrong in writing to a friend than in talking to one.

"Is it necessary for everyone to give a tenth of their income or earnings to church purposes?" It should be done if possible, but much depends on circumstances: one man's income and earnings only just suffice for board and lodging of himself and family; another might have the same amount with not half the expenses to defray. If you have but little do what you can to give of that little.

"Is it wrong to go to a theatre?" No. But if you have reason to believe that any particular play has a bad moral, is indecent or profane, then you would be doing wrong to countenance it. If you can afford it, if it is not likely to become too absorbing, there is no harm in going to the theatre. If everyone would only go to good healthy-toned plays, and keep away from those that are objectionable, the tone of the drama would soon rise, and it might become a powerful engine of good. As it is now, there are many plays which Christian men and women ought to be utterly ashamed of witnessing.

"Is it wrong to read novels?" The less you

read them the better. Now and then a work of fiction of a healthy tone can do no harm. The mind must have a little play, but to be constantly living in the realm of fiction unfits you for living a plain, practical, useful life. Of course, if you know a book is dangerous it is folly and sin to begin reading it. Beware of French books, some may be read through without the reader having any idea there was a wrong suggestion in the whole volume ; another person who has the key to the meaning drinks in the poison of sin in almost every line.

“Is it wrong to like going to balls and dancing?”

I can only say that many of the very purest young women are very fond of dancing and going to balls—they thoroughly enjoy it all. But it is the simple truth, that for many it becomes very difficult after a time to enjoy themselves thus with the same innocence as at first. Many an unprincipled man would laugh indeed at the idea of the publicity of the scene in a ball-room being a perfect preventive of opportunity or success in tempting.

“Is it wrong to go into society on Fridays?”

One of those questions that must be answered according to the peculiar circumstances of the questioner. Friday is not a day of feasting, no doubt about that. It certainly seems no worse to eat a piece of meat at dinner at home on that day, than to be present at a banquet at the Guildhall, on Friday, and only eat fish and sweets ! If you ought to abstain or fast on any appointed day, it seems clear that you also ought not to go into public places of amusement. One day in the week would be well observed as a little rest from the over-done round of gaiety in many quarters.

It would be a boon to servants. One can only say, try and keep quiet on Friday, and try not go to or give parties.

MARRIAGE.

IN these days when marriage is so much looked upon as a mere social and pecuniary arrangement; when its sacramental character, its sanctity, its indissolubility is altogether ignored, it becomes every Catholic to try as far as possible to keep the true high nature of marriage before the minds of all. Never then receive into your house persons who have committed adultery and been divorced, and who have then gone through the ceremony of marriage. They are still adulterers. Never receive into your house the clergyman who is traitor enough to officiate at such an unhallowed function. If you have friends who have thus sinned, you will let them feel, of course, that what you do is simply for the Truth's sake, and that you have no personal anger against them; if they wish to remain friends with you you may meet in as private a manner as possible; the time may come when in their misery and repentance they will turn to you for help. For this reason you may, if old and experienced enough, try and not altogether lose sight of them; but any public recognition of their position as a right one must be absolutely avoided. Marriage with a deceased wife's sister is sin. Marriage of first cousins is objectionable. Consent of parents should invariably be obtained if possible. The husband ought to be older than the wife. Whenever present at a marriage be specially careful to

behave reverently in church. Never is the House of GOD so profaned as by the company assembled to witness a marriage. To go, as many do, simply to stare at the young couple, and at the dresses of their friends, is vulgarity as well as irreverence. No one has any proper business in the church at such a time, unless they behave as they ought—keep silence and pray. In any marriage you have to do with, try and get all mere worldly details well settled at least twenty-four hours previously. Those who are going to be married, would often wish for a quiet day previously, when they might prepare for an early Communion on their wedding day, instead of being fussed and worried with lawyers or dressmakers up to the last moment. Advise everyone who believes in it to go to Confession just before their marriage. To many a man Confession before his marriage would be an untold relief and blessing. If a woman is engaged to be married, she should as soon as possible stipulate for all due and proper freedom in the practice of her religion. To ask her to promise to give up Confession, early Communion, Catholic services, is what no man should ask, and no woman promise. Her Catholicity did not stop his falling in love. Two cannot walk together unless they are agreed; and if they consent to walk together through life they had better agree beforehand to differ on some points, rather than interfere with each other's principles afterwards. One who is a Communicant should never marry another who is not, and who has no intention of being one. Second marriages are allowed, that is about all one can say for them. When they do take place they should be as quiet as possible; anything more objection-

able than the choral wedding of a widow can hardly be imagined except it be the second marriage of a Priest. Every man must judge for himself in this matter. Next to celibacy, for the sake of the better service of GOD, marriage once, and once only is what GOD approves. Many men and women, from no mere sentimentality, but from deep true love, remain faithful to their wives and husbands when death has for a time separated them.

"Married love," says Dr. Pusey, "when hallowed by GOD, ends in a oneness, which time, severance, age, death breaks not, nay, which through death becomes like the love of GOD, the love of the unseen, to be renewed where there is neither marrying nor giving in marriage, in adoring love before the throne of GOD."

That this is the high view of Christian duty and love there can be no doubt. What one would like to see spreading would be, a higher notion of the relations of man and wife, the sacramental character of union, the union continually blessed and sanctified by prayer for and with each other. There would then be more happy holy unions, and fewer second marriages in many cases would be the desirable result. Where you have the influence, discourage very strongly what is called "keeping company." When young people are engaged to be married, there is no harm in their being often together, but all intercourse should be within due and proper limits. Even where there has been the promise to marry formally given, sin has often occurred, but in what is called "keeping company" there is no solemn engagement and therefore still more danger. It may be said that "keeping company" is the common recognised thing in certain

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classes of life. May be so; that does not make it less dangerous. If those of rank and education are not supposed to "keep company" without danger of losing their reputation for propriety, why should those of another class of life be thought to be any safer? It is really a matter of common sense and experience. No parent who has a particle of either would care for his daughter to be continually alone in the company of some man to whom she was not engaged to be married, and even then there would be a certain amount of restraint to the nature of their intercourse. The parent who allows a son or daughter to keep company without a due word of strong remonstrance and endeavour to check it, is simply criminally idiotic.

HINTS FOR THE SICK ROOM.

MANY still have an absurd prejudice against sending for a clergyman unless there seems to be absolutely no hope of the recovery of their sick relative. Many among the poor seem to think death will be sure to follow the visit of the parson, simply because he is generally sent for when all hope is over. Catholics take a different view, they know, or should know, that sickness is a special dealing of GOD through their body with their soul. At the beginning of their illness they will send for the Priest, to pray that they may be patient and their sickness sanctified. When sick persons have thus committed themselves as it were to the care of the Church through their time of

trial, they go through it calmly, humbly, patiently, hopefully, far more so than otherwise they would have done. In some cases the senses are very suddenly lost (well is it if the soul has lost nothing thus) if the Priest had been sent for at first, Holy Communion or Absolution or some helping word might have been given. With Catholics the visit of their Priest need never be feared. It is quiet and simple in nature; the long, loud extempore prayer, so trying to the sick person, need not be feared. A very few quiet words of encouragement, the peaceful blessing or signing with the cross, all give sense of spiritual help. The Priest's visit is the one most looked for. It is a very good thing to manage that the Priest and doctor should meet; early in the case a doctor will often trust a discreet clergyman when he is afraid to trust the relative with his view of a case. Doctor and Priest are very often of great use to each other. The more the two professions are drawn together the better. If you have any influence over a patient, if needed, be sure you use it to persuade them to be honest with their doctor; again and again does one meet with cases where medical men are lied to by their patients. They are not always easy to deceive, and often see through the deception, and take their own course unknown to the patient; but in some cases their lies do succeed, and much trouble is the result, besides the sin of it. Sometimes medical men deceive their patients. It is wrong, of course, needlessly to alarm relations; but when a medical man is, humanly speaking, sure there is no hope of recovery, he ought at least to warn some discreet relative, and leave the responsibility with him of telling the patient of

his danger. Very often the doctor himself can do it best.

It would, of course, be cruel needlessly to alarm a sick person and so injure his chance of recovery ; it is even more cruel to buoy a man up with false hopes and assurances when death is marked on every feature. "Whether we live or whether we die we are the LORD's," this ought to be the thought of each sick person, and then good people would not dread to tell their friends when ill, of the possibility of soon being summoned to meet JESUS. There is often great temptation to sloth on a sick bed, many might really occupy a little time in doing something, who simply try to do nothing all day ; weariness, impatience, fretfulness is the result. Numbers of little things both men and women can do, even when in some pain, with great advantage to themselves. Often pain seems forgotten in a little easy employment of the hands. Always in serious cases of illness persuade your friends to send for a regular trained nurse from some well known institution. It is very natural to like to nurse "one's own," but it is better for the patient, for the doctor, for everybody to secure the services of a good, experienced nurse. One who does not give herself airs or attempt to rule the house through the importance of the sick room, preferred. The author has more than once seen real distress and discomfort brought on by the well-meaning attention of relatives, when a good nurse, working heartily under the doctor, might have saved pain and perhaps life.

Endeavour to have a Priest present in the room when death takes place. A Priest who executes his office quietly and reverently is not only a help

to the dying but to others who are present. If he has regularly visited the sick man, all he has now to do is to say commendatory prayers. There is often great selfishness in the death chamber ; it is not intended, but there it is. Everyone should endeavour to control his grief ; the dying are often most painfully disturbed by the agitation of their friends. Everyone should simply kneel and pray in silence when the end seems very near. Speak to the dying person as little as possible ; except for what is necessary to do, all should keep still. The moment is GOD's and the soul's. Let Him deal with it, and let the dying die in peace. If there is no clergyman present, and the duty of praying devolves upon you, do not keep continually praying aloud, pray a little and then keep silence, a few words at a time and then pause. Use a manual, and don't try extempore prayers. After death do not forget that the body has been the temple of the HOLY GHOST, you will therefore take care that what is called "laying out" is performed by good Christian women who are Communicants. It is often the case that these last duties are entrusted to someone called in by the servants, someone of no reverence and no religion, the very last person, perhaps, who we should have cared to see about the dead when they were alive.

CATHOLIC BOOKS AND PAMPHLETS.

FOR the titles of good standard works, look in the classified lists given in the last edition of *The Priest's Prayer Book*. All the new books and pamphlets bearing on Church subjects are adver-

tised or reviewed in the *Church Times*. All Churchmen should take in this paper, for whether they agree with its politics or not, its columns always contain interesting information ; and in these trying times Catholics ought to know what is going on, what things are said against them, and what is the feeling of their leaders in any critical time.

Masters, Bond Street ; Parker, in the Strand ; Rivingtons, Waterloo Place ; Hayes, Henrietta Street ; are the chief Church booksellers. They can always show you the most approved manuals, tracts, and pamphlets that appear. Westell, 549, New Oxford Street, is a most convenient shop, as the books are sold at reduced prices, and the stock includes the works issuing from all the above-named publishers. You may get anything here from Latin Commentaries down to halfpenny pamphlets. Dr. Littledale's tracts, which are very cheap and most useful to distribute amongst would-be Catholics, are published at the *Church Times* Office. The *Church Review* is also a good Catholic paper, well printed. See also the English Church Union list of pamphlets.

THE PRIEST IN ABSOLUTION.

FOR some long time to come you will hear wicked things said against the clergy, in order to frighten you from seeking their help in Confession. A book with the above title was compiled by one of the most excellent clergymen who ever worked amongst the poor in London. He, no doubt, if he had had any idea that that which was clear in

his own mind, would have been so wickedly construed by controversialists, would have taken more pains to prevent giving a handle to such persons to use. No man in his senses who knew the respected author of this book could ever dream of his advising everyone to be questioned in the same way on sins of impurity. Yet this is the foul slander so eagerly circulated by men in high office in the Church, and by men who, though peers of the realm, were forgetful of the saying, *Noblesse oblige*.

The book is really full of cautions as to the questioning of penitents.

Part I. of the work which was publicly sold, ends with these words: "The Priest should ever be careful never to suggest to the mind of the penitent any evil conception of which it is hitherto ignorant."

In Part II. this caution is repeated again and again, thus:—

"He should not exceed the bounds of strict necessity, and of the evident needs or *manifest and obvious* advantage of the penitent: especially in such cases where by endeavouring to secure a full and entire Confession, greater good is risked. Never must the Priest obtain a less good at the expense of a greater."

"We have said already that the Priest cannot be too careful in questions about sin, to avoid giving the penitent any further acquaintance with evil."

He is not to question "unless he has reasonable grounds for suspecting evil."

"Questions, when necessary, should be put in the most guarded manner."

"Only when there is good reason to fear that the child has been exposed to temptation."

"It is better that a Confession should be materially wanting in fulness, than that a child should learn or imbibe a desire to know what hitherto had been hid from its understanding."

Finally, it may be mentioned that the compiler declares his object to be "to help the Priest to avoid needless and dangerous inquiries." During one of the periodical clamours raised against Confession, the compiler, who was a very learned, experienced and able man, wrote thus: *Church Review*, August 16th, 1873, "With the English bishops any kind of Confession worth the name is Popish ! Sin is a nasty subject, whatever Protestants may think of the matter, and not so easily got rid of as they imagine. It is the nasty nicety of this age which encourages sin, and places obstacles in the way of its destruction. There can be nothing more Satanic than the present outcry against the possible and probable danger of healing, while the actual misery of evil habits is left untouched, as though there were no balm in Gilead. Anatomy and dissection are not the cleanest parts of medicine ; but who would like, in a difficult case, to trust to a surgeon or physician who had not gone through the course, however repugnant to the feelings of the student." "Verily he being dead, yet speaketh."

The Seven Penitential Psalms.

vi., xxxii., xxxviii., li., cii., cxxx., cxliii.

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Long Suffering, Gentleness,

Goodness, Faith, Meekness, Patience, Modesty,
Temperance, Chastity.

The Seven Gifts of the Spirit.

Wisdom, Understanding, Counsel, Strength,
Knowledge, Godliness, Fear.

Six Sins against the Holy Ghost.

Presuming on GOD's mercy, Envy at another's
good, Despair, Impugning a Known Truth,
Obstinacy in Sin, Final Impenitence.

The Seven Deadly Sins.

Pride, Covetousness, Lust, Envy, Gluttony,
Sloth, Anger.

Nine Ways of Joining in Another's Sin.

By Counsel, Command, Consent, Provocation,
Flattery or Praise, Silence, Concealment, Par-
taking, Defence or Excusing it.

Anima Christi.

Soul of CHRIST, sanctify me !
Body of CHRIST, save me !
Blood of CHRIST, inebriate me !
Water from the Side of CHRIST, wash me !
Passion of CHRIST, strengthen me !
O good JESU, hear me !
Within Thy Wounds hide me !
Suffer me not to be separated from Thee !
From the malicious enemy defend me !
In the hour of my death call me,
And bid me come to Thee !
That with Thy Saints I may praise Thee !
For ever and ever. Amen.

QUESTIONS FOR CONSCIENCE.

A DAILY FORM.

Did I rise as soon as I ought?

Did I omit, shorten, or hurry my morning prayers?

Did I commend myself to GOD's care, when starting for my day's work or pleasure?

Did I say a prayer during the day between 12 and 3 p.m.?

Did I give way to my besetting sin?

Did I speak against any person whom I may have resolved before not to speak against?

Did I say or do anything irreverent to-day?

Did I do a duty I liked, and omitted a more important one which I did not like so much?

Have I any reason to believe anyone has suffered in any way by what I have said or done this day?

Have I said that which was not true?

Did I give way to impatience or pride?

(If you Communicated) Have I said a Thanksgiving during the day?

ON THE TEN COMMANDMENTS.

THE following questions are a little more practical than those contained in some manuals. But in preparation for a first Confession, or for Confession after a long interval, use some other questions as well if you feel the need of help to make it as complete as possible. You need not use any book of questions at all before any of your Confessions

after your first, if you are careful in self-examination and note regularly whatever you feel you should confess; but after long intervals between Confessions it is best to use some printed help.

COMMANDMENT I.

Have you wilfully said, written, or done anything to make others disbelieve in GOD?

Have you ever said to others that you believed there was no GOD, or that He never gave any Gospel to mankind?

Have you ever said that it did not much matter how men live or what they believe so long as they do not do any very dreadful sin, such as murder or stealing?

Have you ever sinned by

Dissuading others from trying to give up some sin?

By encouraging them in a sin?

By teaching a sin to others?

By saying that GOD does not condemn men for some sins, but allows them?

By mocking at sin and jesting at religion?

By anger against GOD in times of trouble or sickness?

By saying He was cruel or unfair in His dealings with yourself?

By saying that GOD seemed too hard in any of His dealings with mankind, when talking with others about the Bible?

By speaking rashly or irreverently concerning the doctrine of the Trinity or the truth of the Incarnation?

By acting against the Church in any way in joining with Dissenters?

- By saying He is too hard with those who try to follow Him ?
- By saying it is no use to pray to Him, or that He seems to favour some who do pray, and unfairly not to pay attention to your supplications ?
- By jesting at or casting doubts upon the truth of the Bible or portions of Holy Scripture ?
- By acting as if you disbelieved in Christianity to keep well with others, or from fear of being despised ?
- By seeking infidel companions and books, wishing to be convinced that Christianity is false, and that there is no GOD or Judge of all men ?
- By refusing to prepare for reception of any means of grace and by refusing all offers of instruction and help in seeking the truth ?
- By speaking against any of the Sacraments ?
- By not saying prayers at all for days together, or discouraging others from prayer in public or private ?
- By trying to deceive GOD in any way ?
- By deliberately refusing to part with or to do anything which GOD evidently required of you ?
- By denying eternal punishment ?
- By despising the idea that any great blessing received by you was the gift of GOD, and not mere luck, or of your own bringing about ?
- By thinking or saying anything against the truth of JESUS being GOD and MAN ?
- By saying the HOLY GHOST is not GOD but only a divine influence or power ?

By speaking irreverently of the Blessed Virgin,
the Mother of JESUS, who is GOD?

By partaking of Holy Communion simply to
be thought good, or Communicating with
the intention of not trying to give up some
one sin?

By speaking irreverently of the Holy Com-
munion or slanderously of Confession?

By subscribing to any society formed to attack
the Church?

By wilfully neglecting to make use of anything
which you knew at the time would help you
against a sin?

By profaning a church in any way, or wilfully
damaging anything belonging to a building
consecrated to GOD.

COMMANDMENT II.

Have you broken this commandment by

Giving up all your attention and powers to
some object of this world, forgetting GOD
and your duty to Him while thus living?

By following the advice of some person you
greatly esteemed, knowing that advice to
be contrary to the will of GOD?

By joining in worship with others whose re-
ligion you knew to be wrong, to oblige them,
or for fear of annoying them, as, for in-
stance, going with friends to a Unitarian
Chapel?

What has been the object you mostly thought of
during life—money, pleasure, dress, success in
business, popularity, or trying to live as a good
Christian?

Have you often neglected public worship on Sun-

- days in order to make use of that day to settle some worldly affairs?
- Have you left the church during the Celebration of the Holy Communion when there was no reason for so doing?
- Have you put aside private prayer from fear of others or to gain more time for some worldly or a sinful object?
- Have you kept away from church or the Sacraments from fear of others?
- Have you ever chosen a position or gone away anywhere in order to escape serving GOD in any particular way wherein He was calling you to do some service for Him?
- Have you wilfully left off serving GOD for a time because He took away some person or thing you greatly loved?
- Have you spent money in any vain way when you felt at the time there was some way in which it could have been of great use in giving it to GOD for some charitable object?
- Is your giving of alms worthy of your income, or do you often only give a trifle, as a matter of form, or to be thought charitable?
- Have you done any religious duties simply to be esteemed of men?
- Have you deliberately gone on thinking of wrong things during Celebration of Holy Communion?
- Have you gone to church for the sake of the music only?
- Have you abstained from any act of reverence to GOD, without a good reason, as, for instance, by sitting when you ought to have knelt?
- Have you opposed having family prayer in your own home in any way?

Have you not studied the Bible and sought information in religion far less than you might have done ?

COMMANDMENT III.

Have you ever asked GOD to curse or hurt any one ?

Have you ever asked Him to take away your life, or that of others ?

Have you used bad language in anger ?

Have you used profane language in jest, or in order to be thought manly, or remarkable, or witty ?

Have you mentioned any of the sacred names of the blessed Trinity irreverently, or neglected purposely to bow at the name of JESUS ?

Have you spoken irreverently of GOD, the Church, the Sacraments or anything in religion ?

Have you made any profane use of Holy Scripture ?

Have you prayed in an irreverent posture from mere laziness, or irreverently said any prayers, to make others amused, or felt your state of mind and your manner was insulting to GOD while praying to Him ?

Have you needlessly called GOD to witness to the truth of anything ?

Have you wilfully concealed a sin in Confession while professing to reveal all ?

Have you spoken lightly of your own Confessions, of your penances, of your confessor's advice to other persons ?

Have you, in Confession, mentioned any sin in such a way that the Priest might think it less of a sin than it really was ?

Have you in any way encouraged profane language being used by others?

Have you failed to reprove it in any way you could?

Have you ever said anything was beyond the power of GOD to perform for yourself or others?

Have you ever broken a vow or promise made in the name of GOD?

Did you, at your Confirmation or marriage, think of what you were really promising, and try to realize that you were promising certain things in the very presence of GOD?

Have you ever spoken against Holy Baptism in any way, being angry because it made Even-song longer?

Have you in any way spoken irreverently of the Holy Communion?

Have you been less reverent, when alone in a church, than when others were present?

Have you spoken slanderously or irreverently of any minister of GOD?

COMMANDMENT IV.

Have you often neglected public worship on Sundays?

Have you done so in order to get opportunity to make money, or for some sinful purpose?

Have you often regarded it, and used it as a mere day of pleasure or idleness?

Have you chiefly liked Sunday because of your love of dress?

When you could not go to church, have you often neglected, without reason, to say some special prayers at home?

Have you come to church on Ascension Day, Ash

Wednesday, and Good Friday always, or have you used these days, or any other Fasts or Festivals, as mere gay holidays?

Have you read novels at home on Sundays, when you could have gone to church, or have you deliberately preferred some worldly pleasure to a religious duty you knew to be binding?

Have you caused others unnecessary work on Sundays, or other Festivals, or Holy Days?

Have you used Sunday as the day on which to write most of your letters, or to do up your accounts?

Do you remember any special sins done by you on Sundays?

Have you entirely neglected all observance of the Church's Seasons, especially Advent and Lent?

COMMANDMENT V.

Have you neglected to pray for your parents, and those set over you in authority.

Have you done all you might to comfort and help your parents?

Is there any way in which you might now help them more than you do if you chose to do so?

Have you been in the habit of exposing the faults of members of your family to others with no good reason?

Have you omitted to pray for relations when you knew they were sinning in any way?

Have you ever disobeyed, slandered, or ridiculed your parents?

Have you, when punished by them as a child, done anything to revenge yourself upon them?

Have you ever cursed them, called them names, or wished they were dead?

- Have you tried to hide their faults rather than publish them?
- Have you ever wilfully said, done, or written, anything to annoy them?
- Was your conduct what it ought to have been at the death of any of your relations?
- Are you deceiving your parents and relations in any way at the present time?
- Have you been in the wrong in your behaviour, when differing about religion, in conversation with your parents or relations?
- What is your conduct in regard to your confessor?
- Do you try to think, feel, and speak of him with the respect due to him as your father in CHRIST?
- Do you try and show the reverence due to the sacred office of the Priest wherever you go?
- Do you remember any ways wherein you showed disrespect or disobedience to any who were set over you in childhood and at school?
- Have you tried to get others to resist lawful authority?
- Have you ever made mischief in another's household by undue interference?
- Have you ever struck a relation?
- Have you failed in duty and care to others, in times of sickness and trouble, who had the right to your sympathy and help?
- Have you as a parent or master been kind and exemplary to your children and servants?
- Does your conscience reproach you in any particular way concerning your behaviour to your parents, husband, wife, child, relations, or servants?
- Have you done anything to encourage sins of any kind among those over whom you are in authority?

COMMANDMENT VI.

Did you ever wilfully, or by extreme carelessness,
do anything that might cause the death of
another?

During life, whom have you struck?

Did you ever cruelly punish a child?

Did you ever punish a child or pupil unduly,
owing to anger or prejudice?

Did you ever ill-use any animal?

Have you given way to thoughts of revenge?

Is there anyone alive who has been injured in any
way by what *you* said or did in anger?

Did you ever deliberately tempt another soul to
any bad sin (to get drunk, for instance)?

Have you plotted or prayed for the injury of
another?

Have you ever done anything to shorten your own
life, by wilfully neglecting good advice?

Have you *now* any hatred, or great want of love,
to any particular person?

Have you ever Communicated while in anger with
another?

Have you ever refused to pray for another because
angry?

Have you from anger felt often unfit to pray,
and therefore left off praying for any time?

Did you in a passion ever destroy the property of
another?

Did you ever kick, bite, or scratch anyone, or pull
their hair?

Have you refused pardon when sought for at your
hands?

Have you refused to make up a quarrel when you
knew you were in the wrong?

What names have you called others in anger?

- Have you lately called anyone a name in anger?
 Do you remember stamping your foot, throwing anything down, tearing anything, or slamming the door because angry?
 Have you allowed another to be blamed for what you did, because you disliked that person?
 Have you when cool yourself, tried to provoke others to anger?
 Have you wrongfully threatened anyone at any time?
 Have you been too harsh towards anyone who has sinned, and thereby failed to encourage him to try and renounce the sin, whatever it was?
 Have you ever done any sin on purpose to vex God, or any human being?
 Have you failed to give in when contradicted, or set right on any point, because you were annoyed to find yourself in the wrong?

COMMANDMENT VII.

If conscience tells you you have sinned against purity and modesty in any way, say so simply and clearly in Confession.

COMMANDMENT VIII.

- Have you ever stolen anything? As a child?
 At school? Or since you have grown up?
 Have you anything belonging to another in your possession at this moment?
 Have you ever taken anything and tried to justify yourself by saying to yourself, "the owner does not value it, and will not miss it, or mind my taking it?"
 Have you ever stolen dainties—as a child? Or articles of dress, money, food?

- Have you any debt that you have not yet paid?
 Did you ever borrow, feeling sure it was doubtful
 if you could ever repay?
 Have you wasted the money of another?
 Have you by extravagance injured the prospects
 of others?
 Have you given others less than their fair due for
 work done?
 Ever cheated by false weight or measure?
 Ever taken advantage of anyone less skilled or
 knowing than yourself in betting and gambling?
 Ever adulterated what you sold?
 Did you ever keep back knowledge for your own
 advantage when in honesty you ought to have
 spoken?
 Did you ever forge another's name or obtain any
 advantage or money by false pretences?
 Did you ever keep for yourself money entrusted
 to you for another?
 Have you stolen the characters of others by wilful
 slander?
 Have you ever received money and been told to
 give a certain price for some article, or to spend
 it in some particular way, and then got an in-
 ferior article, or one cheaper than was sup-
 posed, and then pocketed the difference for
 yourself?
 Have you ever kept any money from coming to
 GOD in any charity or in any way?
 Have you ever opened and read a letter to get
 information not intended for yourself?
 When you have accidentally injured the property
 of others, have you ever neglected to inform
 them of it?
 Have you cheated your employer in any way by

careless performance of work or wasting time that ought to have been spent in his service?
 Have you taken to yourself the reward or praise due to another?

COMMANDMENT IX.

Try and remember the first falsehood you ever told?

Did you tell any lies at school to avoid blame, in mischief, or to hide another's sin?

Can you remember your last wilful untruth?

Try and remember in what ways you have spoken or acted untruthfully during life?

Is it some form of pride that causes you to be untruthful sometimes?

Have you held or do you hold it right to say that which is false under any circumstances to avoid inconveniencing yourself in any way?

Have you ever said you have read a book, or know something, or have done something, or have been somewhere, in order to be thought experienced?

Have you exaggerated or kept back the truth often?

Have you ever used words in a way you would have thought deceitful if said to you by another?

Have you ever betrayed a secret or broken a promise?

Have you for some unworthy reason ever pretended to be ignorant of something you knew?

Did you ever give false evidence against anyone anywhere?

Have you ever pretended to be ill for any unworthy reason?

Have you ever made yourself out poorer than you

- are in order to get assistance of any kind from friends or strangers ?
- Have you boasted untruthfully of your own acts ?
- Have you ever injured any one by an untruth, wilfully, or from carelessness ?
- Think of different cases where you have said untrue things of others knowingly or carelessly.
- Is there any one person you find you are continually speaking against ?
- Have you ever started or kept up a false report from any evil motive, about yourself, another, or anything ?
- Have you listened to conversation not intended for you to hear ?
- Did you ever tell a lie to a child ?
- Have you ever given a person to understand that you were more of a Catholic in belief and practice than you really were ?
- Did you ever say an untruth in Confession ?
- Have you often encouraged slanderous talk about others ?
- Have you ever hinted obscurely at evil in another's character ?
- Have you ever spoken an untruth when asked where you had been or what you had been doing ?
- Have you ever said or acted an untruth to obtain applause or produce merriment ?

COMMANDMENT X.

- Have you been often jealous, envious, sad, or vexed at the good fortune, influence, or privileges of others ?
- Have you been vexed to see others enjoy religion

more than yourself, and then thought GOD helped them unfairly, and more than you?

Have you been vexed to see others more esteemed and spoken of than yourself?

Are you often annoyed because your opinion is not much sought?

Have you murmured about your lot in life in the hearing of others or inwardly?

Are you envious of the success of others, especially of any individual in particular?

Have you wished you could do sins, not knowing them to be sins, as for instance, to get drunk, or to take some revenge?

Have you envied the calm that sinners often seem to live in?

What is the thing you are mostly thinking about?

Have you lately coveted anything so much as to begin to think of dishonestly getting possession of it, or wishing the owner of it might die soon, if his death would put you in possession of it?

Are you annoyed because any of your relations are better off, or have married better than yourself?

Have you ever sought a reward when you might have rendered a service freely?

Did you ever do any sinful act for hope of worldly gain?

Did you ever devote time to gambling to acquire money?

PRIDE.

In what particular way does your pride chiefly show itself?

Do you often, at the end of the day, think with pleasure of what you said and did?

Are you fond of talking a little more than others?

Are you very annoyed when your mistakes are known to others?

Are you pleased in setting others right?

Do you always try and get before others impatiently, in crowds?

Have you made out yourself to be well, when ill, from pride?

Do you give away alms, or do good-natured things because you like to be thought charitable, and to receive thanks?

Do you shun too much those who are not your particular friends?

Do you love to hear yourself well spoken of, especially accidentally or unexpectedly?

Have you anything about your life you are particularly anxious others should not know? If so, is it a wrong feeling of pride?

Do you think much of your personal appearance?

Do you spend much time and money in dress?

Do you like to be seen talking to well-known persons?

Do you exaggerate often to impress people in any way?

Are you very much annoyed for some time after a deserved rebuke?

Do you ever cheerfully acknowledge yourself in the wrong?

Do you go to Confession? If not, is it pride stops you?

Are you easily provoked?

Are you gentle in manner to those under you?

Do you often turn sayings and doings of others into ridicule?

Are you proud of being thought religious?

Do you look down on others not so Catholic as yourself?

Do you speak contemptuously and uncharitably of those who differ from you in religion?

SLOTH.

Do you often lie in bed longer than you need?

Is there any work you remember doing very imperfectly from want of exertion?

Did you study as hard as you should have done, remembering your education was paid for by parents or friends?

Is your work frequently only well done in appearance, but not fit to bear a close inspection?

Do you frequently neglect prayer and self-examination?

Do you put off your Confessions more than you ought?

Are you clean and tidy in personal habits?

Are you depending upon others now more than you should?

Is there anyone you could help more than you do?

Have you led a careless or sinful life for any time after a warning that came home to you?

Do you pray and strive against your besetting sin?

Have you seriously tried to know what it is?

Do you frequently omit a penance from sloth?

Do you find yourself punctual in keeping duties at set times?

Do others seem inconvenienced through your carelessness in any way?

Are you in the habit of putting off things that might be better done at once?

Are you very long dressing and undressing?

GLUTTONY.

Are you very fond of eating; so much so that others have even noticed it?

Has greediness ever caused you to steal as a child?

Are you annoyed because others are helped, and there is none left of any particular dish for yourself?

If a dinner is badly cooked, are you excessively annoyed, and more angry with the servants than needful?

Do you keep Fast days?

Do you seek all manner of excuses for neglecting their observance?

Do you spend more money on eating and drinking than you need?

Do you give enough, according to your means, to help those in distress to procure food?

Were you ever drunk? How often?

When were you last drunk?

Do you feel it hard to resist temptations to drink too much?

Though not drunk, do you often or occasionally take more drink than you know you ought?

Do you encourage others at times, more than you need, to drink?

Do you remember ever saying or doing anything wrong when influenced by drink?

Do you spend too much time or money in smoking?

Did you ever give up any duty in order to indulge in it?

Has smoking ever caused you to act selfishly at any time?

Do you knowingly smoke more than is good for your health, simply because you like it so much?

AIDS TO MEMORY.

THE following list of sins, and words connected with sin, may be useful in reminding the conscience of faults committed. Sometimes a sin mentioned under one title comes home more to the conscience or memory than under another. Looking through the list may remind of sins not brought before you by the questions on the Commandments.

Abettor.
 Accomplice.
 Adultery.
 Aggravating.
 Ambitious.
 Angry.
 Annoying.
 Answering again.
 Apostate.
 Arbitrary.
 Argumentative.
 Arrogant.
 Assuming.
 Atheist.
 Austere.
 Avaricious.

Backbiting.
 Betray.
 Bigotry.
 Bitter.
 Blasphemy.
 Boastful.
 Bribery.
 Brutal.
 Burdensome.

Callous.
 Calumny.
 Careless.
 Cavilling.
 Changeable.
 Clandestine.
 Concealment.
 Conceit.
 Connivance.
 Conspiracy.
 Coolness.
 Counterfeit.
 Crafty.
 Cross.
 Cunning.
 Curiosity.

Dainty.
 Deceit.
 Decoy.
 Deface.
 Defile.
 Defy.
 Destructive.
 Dictatorial.
 Dishonest.

Disobliging.
 Disobedient.
 Disparaging.
 Disrespectful.
 Dissembling.
 Drunk.

Envy.
 Estranged.
 Exacting.
 Exaggerate.
 Exorbitant.
 Extortion.
 Exulting.

Fashion.
 Favouring.
 Fickle.
 Flattery.
 Flirting.
 Forgery.
 Freethinker.
 Fretful.
 Frivolous.

Gambling.
 Gaudy.
 Gluttony.
 Grumbling.

Hard.
 Harm.
 Hasty.
 Hate.
 Headstrong.

Heresy.
 Hindering.
 Hurt.
 Hypocrite.

Idolatry.
 Illegitimate.
 Ill-natured.
 Ill-use.
 Immodest.
 Impatient.
 Impenitent.
 Impertinent.
 Impetuous.
 Impose.
 Impossible.
 Imprudent.
 Impure.
 Inaccurate.
 Incendiary.
 Indecent.
 Indevout.
 Indifferent.
 Indiscreet.
 Indolent.
 Indulgent.
 Infection.
 Infidel.
 Inquisitive.
 Insinuate.
 Instigate.
 Intemperate.
 Intrude.
 Irreligious.
 Irreverent.

Irritable.

Jealous.
Jesting.Kick.
Kill.Lazy.
Libel.
Listening.
Loitering.
Lukewarm.
Luxurious.Malice.
Mean.
Mimic.
Mischief.
Misjudge.
Mislead.
Mock.
Molest.
Murmur.Narcotics.
Negligent.
Noisy.Oaths.
Obstinacy.
Obtruding.
Officious.
Opinionative.
Ostentatious.

Over-reaching.

Parody.
Partiality.
Peevish.
Peremptory.
Perverting.
Petty.
Pilfer.
Pinch.
Pitiless.
Plausible.
Pompous.
Popularity.
Prejudice.
Presumptuous.
Pretend.
Prevaricate.
Prodigal.
Profane.
Putting off.Quarrelsome.
Querulous.
Quibbling.Rash.
Rebellious.
Refractory.
Relapsing.
Reluctant.
Repining.
Resentment.
Revelling.
Revenge.

Rivalry.
Rough.
Rude.

Sacrilege.
Sarcastic.
Saucy.
Scandal.
Scoffing.
Scolding.
Scornful.
Severe.
Sharper.
Singular.
Slighting.
Slovenly.
Sly.
Spoiling.
Spy.
Sulky.
Supercilious.
Suspicious.

Talkative.
Time-serving.

Troublesome.

Uncharitable.
Unconcerned.
Underhand.
Unfaithful.
Ungracious.
Unkind.
Unloving.
Unmanly.
Unmindful.
Unreal.
Unreconciled.
Unwomanly.
Upbraiding.
Usurping.

Vacillating.
Vain.
Variable.
Vexatious.
Vulgar.

Wasteful.

✠ In the name of the FATHER, and of the SON, and of the HOLY GHOST.

I confess to GOD the FATHER Almighty, to His Only Begotten SON JESUS CHRIST, and to GOD the HOLY GHOST, before the whole company of Heaven, and to you my father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault.

[Especially I accuse myself that since my last Confession, which was days, or weeks, or months ago, I have sinned . . .]

When you have confessed all that you remember, say :

For these and all my other sins which I cannot now remember, I am heartily sorry, firmly purpose amendment, most humbly ask pardon of GOD ; and of you, my father, penance, counsel, and absolution.

Wherefore I pray GOD the FATHER Almighty, His Only-Begotten SON JESUS CHRIST, and GOD the HOLY GHOST, to have mercy upon me, and you my father to pray for me to the LORD our GOD.

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